

*Godly Meditations up-
pon the Lords Prayer, the
Beleeffe, and ten Com-
mandments.*

E-13-29

*Wherein are comprehen-
ded many comfortable Pray-
ers and exercises, necessarie to
be vsed of all Christians.*

*Gathered by M. Iohn Bradford in the
time of his Imprisonment.*



L O N D O N
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To the Reader.



Here hast thou gentle Reader, such godly Meditations, Prayers, and other Exercises, of that worthy Witnes of God, *Iohn Bradford*, as God by his singular prouidence hath hitherto preserued, & now at length for thy comfort and commoditie brought to light. Dayly & hourelly was this his Exercise to talke with God, by faithfull and heartie Meditations and Prayer, with power piercing the heavens: and many such godly Exercises did he leaue behinde him, which either time hath consumed, or els such as keepe them in store to their owne priuate vse, doe little consider what benefite they with-hold from the Church of Gods; which if they shall yet brotherly com-

To the Reader.

communicate, there shall not lacke good will and diligence to set them abroad. In the meane season, let vs with thankfulnesse receiue, read and practise these as meanes to quicken our spirites, to stirre vp our dull hearts to a more feruent inuocation of Gods holy Name: which how far it is from that it should be in vs, and what need we haue thereof, here we may perceiue. Here may wee learne to flee vnto God by Prayer, and not runne on with this vnthankfull world into forgetfulnes of his great benefites: especially for the libertie of his Gospel, which we so vnthankfully receiue, so vngodly neglect, so wickedly abuse. God graunt his good spirit to worke in vs this good worke; to looke about vs in time, to consider our state past and present: as indeed we haue great cause to doe. And so with prayer flee vnto GOD, to preuent the plagues that are at hand, least with double woe, we finde the latter ende worse than the beginning.

FINIS.

Instructi-

Instructions to be obser- ued, concerning Prayer.

*There be nine things that per-
taine to the knowledge
of true Prayer.*

I know what Prayer is.
How many sortes of Pray-
ers there be.

- 3 The necessitie of Prayer.
- 4 To whom we ought to pray.
- 5 By whom we must pray.
- 6 Where to pray.
- 7 What to pray.
- 8 The excellencie of Prayer.
- 9 What we must doe that our Pray-
ers may be heard.

What Prayer is.



Prayer is a simple, vnfa-
ined, humble and ardent
opening of the heart be-
fore God, wherein we ei-
ther aske thinges needfull : or giue
thanks

2 *Instructions to be observed*
thanks for benefites receiued. Paul
in the first of Timothie. 2. Chap. cal
leth it by foure sundry names in one
sentence, to witte : Prayer, Supplica
tion, Intercession, and Thanksgiuing.
In Latin. *Deprecatio, Obsecratio, In
tercessio, & gratiarum actio.* Whereof
the first is for the auoiding and pre
uenting of euill ; the second is an ear
nest and seruent calling vpon God for
any thing : the third is an intercession
for other : the fourth is a praysing of
God for things receiued.

2.

There be two manner of wayes
how we should pray.

First publikely, and that is called
Common Prayer, where the peo
ple are assembled together : pray all
with one heart & minde : And priuate
ly, as whē mē pray onely, & that is cal
led Private Prayer, and how both these
two are allowed before God : the
Scrip.

Scripture beareth testimonie by the example of all the Holy men and women befoze and after Christ.

3.

The necessitie of Prayer.

There bee foure things that prouoke vs to pray: First, the commandement of God: Secondly, sinne in vs, which driueth vs of necessitie to God for succor, life and mercie: Thirdly, our weake nature (being vnable to doe any good) requireth Prayer to strengthen it, even as a house requireth principall pillars for the vpholding of it: Fourthly, the subtiltie of the Enemy (who priuily lurketh in the inward parts, wayting to ouerthrow vs, even in those things which wee thinke to be best done) stirreth vs vehemently thereunto.

4.

To whom we ought to pray.

Three things do assuredly pertaine to him that must be prayed vnto:

A 4.

First,

4 *Instructions to be observed*
First, that he hath such eares as may
heare all the world at once: Second-
ly, that hee is in all places at once:
Thirdly, that he hath such power, that
he is able to help: and such mercy, that
he will deliuer: that is none but God.

5.
By whom we should pray.

Christ onely is the way by whom
we haue free access vnto the Fa-
ther, and for whom our prayers are
accepted (our infirmities notwith-
standing) without whom all our pray-
ers are abominable.

6.
Where to pray.

As touching the place where wee
should pray, seeing all places are
one, there is none forbidden: onely
the common prayer must bee made in
what place soeuer the congregation of
Christ doth assemble.

What

7.

What to pray.

What to pray: lyeth in the necessitie of euery man, and for as much as wee need both spirituall and corporall things: we may boldly aske them both. For as to aske spirituall giftes, it is profitable and commanded: so to aske corporall, it is necessarie and allowed.

8.

Of the excellencie of prayer.

The worthines of Prayer consisteth in two things: in the dignitie of the commander, who is God the fountaine of all goodnesse, who all commaundeth onely good things, and in the effect that followeth it, which is the obtaining of whatsoeuer wee desire faithfully, according to the will of God.

What

6 *Instructions to be obserued, &c.*

9

What to do that we may
be heard.

First, wee must put off our owne
righteousnes, pride, and estimati-
on of our selues, and put on Christ
with his righteousness: Secondly,
an earnest faith and feruent loue, with
the putting off all rancor, malice and
enue, is required: finally true
repentance knitteth vp the
knot, for in it are
contained
all the Vertues before
named.

John Bradford.





*A Meditation vpon
the Lords Prayer.*

Our Father.



Thou good Lord which
madest heauen and
earth, the sea, and all
that is therein, toge-
ther with thy dearely
beloued Sonne Iesus

Christ, and with thy holy Spirit: thou
the same God which openedst thy self
to Adam by thy promise: thou the
God of Abraham, Isaac, and Iacob:
thou which broughtest the people of
Israel forth of Egypt with a mightie
hand, and a stretched out power: thou
which gauest thy Lawe vpon Mount
Sinai: thou which spakest by thy Pro-
phets,

phets, and last of all in these latter
 dayes, by thy dearely beloued Son
 Iesus Christ, whom thou wouldst
 should be made a second Adam, that
 as by the first we are childre of wrath,
 carnall, and full of concupiscence,
 by him we might be made children
 of grace, and spirituall, by communicat-
 ing with him the qualitie, merite,
 vertues, and grace of his flesh,
 through the operation of his holy Spirit,
 as he communicated with vs of
 substance of our flesh, in the wombe
 of the Virgin Marie, in the operation
 of the same holy Spirit, being that blest
 seed, which was promised to
 Adam, Abraham, Isaac, Iacob, and Da-
 uid, which should bruse the Serpents
 head, which should bring the blessing
 on all nations, which should raise
 ouer thy house for euer, and might
 ouercome thine and our enemies, as
 he did by his incarnation, nati-
 uity, circumcision, exile, baptism, fast-
 ing, temptation, doctrine, miracle, and

the Lords Prayer.

9

last workings, agonies, bloody prayer,
compassion, death, resurrection, and ascen-
sion, and yet he still doth by his medi-
tation and intercession for vs, and at
length he wil on all parts fully ac-
complish by his coming to iudge-
ment, which will bee suddenly in the
nicking of an eye, in the blast of a
trumpet, and shout of an Archangel,
when he shall be seen with thousands
of Saints: & innumerable thousands
of Angels, at the whole world being on
fire, and all the people that ever were,
now are, or shall bee, then standing before
his tribunal or iudgement seat, to ren-
der an account of that they haue done
in this body, bee it good or bad: Thou
O God which art holy,
righteous, true, wise, pure, chaste,
mighty, mercifull, good, gracious, a
hater of sinne, and a reuenger of vn-
righteousnesse, &c. wouldest that I
which am borne in sinne, and concei-
ued in iniquitie, which by nature am
a child of wrath, and in whom dwell
let

letb continuall enmitie against thee
that I which am nothing but sinne
and one that doth euill alwayes before
thee, should call thee and beleue thee
this God and Father of our Lord and
Saviour Iesus Christ, to bee in ver
dred my Father: that is, thou woul
dest I should be most assured, that thou
of thine owne good will which thou
bearest to me wards before I was, re
before the world was, hast in Christ
chosen me to be thy Childe, & through
him art become my most louing Fa
ther, from whom I should looke for al good
things, and be most certainly perswa
ded, that looke how much thou art more
than a man, so much thy loue and fa
therly prouidence towards me, passeth
the loue and prouidence of any father
towards his childe, in louing mee, ca
ring how to helpe me, prouiding for
me, nurturing me, and helping me in
all my needs: So certaine thou woul
dest haue me to be of this minde, that to
doubt of it doeth most displease thee

and

and dishonour thee, as though either
thou wert not true, or not able to doe
these things, or els becamest not my
father in respect of thine owne good-
will in Christ only, but also in respect
of my worthinesse and deserts.

And that I should not wauer or
doubt of this, that thou art my deare
father, and I thy Childe for ever
through Jesus Christ, it is required
by the first commaundement, which
saith: I am the Lorde thy God, thou
shalt haue none other Gods but me.

Againe, thy Sonne doth here com-
mand me to call thee by the name of
father. Moreover, in the first Article
of my beliefe, I promise the same,
saying: I belieue in God the Father
Almightie. Besides this, there are
many other things to confirme mee
herein, as the creation and govern-
ment of the world generally, and of e-
very creature particularly, for all is
made and kept for man, and so for me,
to serue me for my commoditie, neces-
sitie,

litie, and admonition. Againe the
 ation of me, in that thou hast made
 after thy Image, hauing a reasonable
 soule, bodie, shape, &c. Where thou
 mightest haue made mee a Toade
 Serpent, a Swine, deformed, fra
 ticke, &c. Howeuer, thy wonder
 conseruation, nourishing and keeping
 of mee hitherto in my infancie, chi
 hood, youth, &c. all these (I say) thou
 confirme my faith of thy fatherly love.

But of all things, the opening of
 selfe by thy word and promise of gra
 made after mans fall, first to Adam
 then to Abraham, Isaac, Iacob, and
 to other, being published by the Pro
 phets from time to time, and last of
 accomplished by thy deare Sonne Je
 sus Christ, in whom thy promises are
 yea and Amen; the opening of thy
 selfe thus (I say) in and by Christ,
 the most chiefe and sure certificat
 that thou art my Father for his sake.
 And I thy deare child, although of my
 selfe, I am most vnworthy. For thou

acco

According to thy promises, hast not
spared thy deare sonne Iesus Christ,
but giuen him to the death of the
crosse for my sinnes. Thou wouldest
that I should be made flesh of our flesh, and
blood of our blood, in the wombe of the
virgin Marie, by the operation of thy
holy spirit, that we by the working of
the same spirit, through the merits of
his flesh & blood, might bee made flesh
of his flesh, and blood of his blood: that
as he hath the substance of our flesh
and blood: euen so we might haue, and
for euer enjoy in him & through him,
the qualities, vertues & gifts of righte-
ousnesse, holinesse, innocencie, immor-
talitie, and glorie, wherewith hee hath
indued our nature in his owne person
for vs all: that as now in faith and
hope we haue the same, so in his com-
ming, we might fully enjoy them in
every deede: for then shall our bodies
(now vile) be like to his glorious body.
Wherein appeareth thy loue, not
that wee loued thee, but that thou lo-
uedst

uedst vs, and hast giuen thy Sonne
foz vs. Herein doest thou comme
vnto vs thy loue, that when we we
yet sinners, Christ thy deare Sonne
dyed foz vs, so that nothing should
perate vs from thy loue in Christ
sus, neither affliction, anguish, per
cution, famine, neither life noz death
ec. For if when we were enemies,
we were reconciled vnto thee by the
death of thy Sonne, much more we
being reconciled, shall be saued by his
life.

And that I should not doubt her
of, but certainly be perswaded all th
to pertaine to me. where I might ha
beene borne of Turkes and Infidel
loe thou wouldest I should bee borne
of Christian Parents, brought into
thy Church by Baptisme, which is
Sacrament of adoption, and requires
faith as wel of remission of my sinnes
as of sanctification and holinesse, to be
wrought of mee in thee by thy grace
and holy spirit.

Whether

Where I might haue been bozne in
an ignorant time and Religion, thou
wouldest I should bee bozne in this
time and Religion, wherein is more
knowledge reuealed, than euer was
ere, or in many places is.

Where I might haue been of a cor-
rupt iudgement, and entangled with
many errours: loe, thou of thy good-
ness, as thou hast reformed my iudge-
ment, so dost thou keepe it, and now
for the same iudgements sake, dost
touchsafe, somewhat by the Crosse to
redeeme me. By all which things I should
confirm my faith of this, that thou al-
wayes hast been, art, and wilt be for e-
uer my deare father.

In respect whereof, as I should bee
attaine of saluation, and of the inhe-
ritance of heauen for euer: so should
I be thankfull, cast my whole care on
thee, trust on thee, and cal on thee, with
comfort & certaine hope for all things
that I want.

For in that thou hast giuen to mee
this

this benefite to be thy childe, undeserued and undesired on my behalfe, simply and onely in respect of thine owne goodnesse and grace in Christ, least at any time I should doubt of it, how should I but hope certainly y^e nothing profitable to me can be denyed, in that thy power is infinite? For as thy good will is declared in adopting me, so nothing can be finally wanting in me which may make for my weale, for then should not thy power be Almighty: and therefore my beliefe requireth, that I should beleue in thee thy Father Almighty.

In consideration whereof, I should in all things behaue my selfe as child, reioyce in thee, praise thee, trust in thee, feare thee, serue thee, loue thee, call vpon thee, &c.

But alas, how heauie hearted am I? How vnthankfull am I? How full of vnbeliefe, and doubting of this thy rich mercie? How little do I loue thee, call vpon thee? &c.

Ohy be mercifull vnto mee, forgive
me good Father for thine owne sake,
and graunt mee the spirit of thy chil-
dren, to reueale thy selfe vnto me, and
Jesus Christ thy deare Sonne our
Lord, by whom we are made thy chil-
dren, that I may truely know thee,
heartily loue thee, faithfully hang vpon
thee in all my needes : with good
hope call vpon thee, render faithfully
his honour to thee, that thou art my
God and father, & I thy deare Childe
through thy grace in Christ, and so al-
wayes be indued with an assured hope
of thy goodnes, and a faithful obedient
heart in all things to thy holy will.

At thy hands and from thee, as I
must looke for all things, so come I vnto
thee, and pray thee to giue mee these
things, which thy deare children haue,
and thou requirest of mee, that I may
come and aske them of thee, as now I
come through Jesus Christ our Lord.

As by this worde (Father) I am
ought to glorie of thee and in thee, and
all

all that euer thou hast (foz thou
 wholy mine, my Lord my God.
 Father:) so by this word (Our) I
 taught to glorie of all the good. that
 and euery of thy seruants that
 were, are, oꝛ shall be, had, haue, oꝛ
 haue. Foz now I am taught to bele
 that thou hast called me into the co
 munion of thy Church and peo
 whome hereby I perceiue thou
 commanded to be as carefull foꝛ me
 as foꝛ themselues, & in all their p
 ers to be as mindfull of me, as of the
 selues.

Againe, as by this word (Father
 am taught to remember and rem
 my duetie I owe to thee-wards, fa
 loue, feare, obedience, &c. so by t
 word (Our) I am taught my dutie
 wardes thy people, to bee carefull
 them and to take their sorrowe, pou
 tie, affliction, &c. as mine owne : a
 therefore to labour to helpe them
 heart and hand after my vocation a
 abilitie, vtterly abhorring all pri
 sel

se-loue, arrogancie, and contempt
any.

By reason whereof I haue great
cause to lament, and to reioyce. To la-
ment, because I am so farre from con-
sideration, much moze from doing my
dutie to thy people, in thoughts, words
and deedes. To reioyce, because I am
called of thee, and placed in the blessed
societie of thy Saints, and made a
member and Citizen of the heauenly
Ierusalem: and because that thou hast
giuen in commaundement to all thy
Church, to be as carefull for mee, as
for themselves.

But alas, how farre am I heere-
from? As I am guiltie of vnthankful-
nesse for this thy calling me into the
blessed Communio of thy deare sonne
and Church, yea of thy selfe: so am I
guiltie of selfe-loue, vnmmerciful-
nesse, pride, arrogancie, forgetfulnes,
and contempt of thy childzen: for else
could not but be otherwise affected,
and otherwise labour than I doe.

Oh

Oh be mercifull vnto me good
 ther : forgiue mee , and graunt
 Chyistes sake, that as my tong
 soundeth this worde, Our, so I may
 heart feele the true ioy of thy ble
 communion, and the true loue
 compassion which thy children ha
 and feele towardes their bzethers
 that I may reioyce in all trouble,
 respect of that ioyfull communio
 that I may denie my selfe to hon
 thy children vpon earth, and ende
 my selfe to doe them good for thy
 through Iesus Chyist our Lord
 come onely to thee, to giue mee
 which I cannot, nor must not
 where haue: & thou requirest it of
 that therefore I should as thy ch
 come and craue it to thy glorie.

Which art in heauen.

AS by these wordes Our Father
 I am taught to glorie and reio
 for the blessed communion whic

called to with thee, deare Father,
with thy Christ, and with thy holy
Church: so also am I heere taught by
these wordes, Which art in heauen, to
joyce in respect of the place and bles-
sioyes whereunto at the length in
thy good time I shall come. For now
I may perceiue that as heauen is thy
home, so is it mine also, being, as I am
thy childe through Christ, although
I am for a time I am bodily on earth
and in miserie.

Againe, by these wordes, which art
in heauen, I am admonished, not on-
ly to discern thee from earthly Fa-
thers, and to know how that thou art
mightie, present in all places, and
of most puritie, to confirme ther-
by my faith, to be prouoked the more
to feare thee, to reuerence thee &c.
I am also admonished to iudge
thee by thy fatherly loue, by heauenly bene-
fits, and not by corporall, simplic and
sensuall: for oftentimes the wicked
despise more in the worlde, and haue
more

more worldly benefites than thy children. So that by this I see, thou wouldest pull vp my minde from earth and earthly thinges, to heauen & heauenly thinges, and I should see further by corporall benefites, thy heauenly providence for mee. For if thou place mee thus on earth, and thus blesse mee as thou doest, and hitherto hast done from my youth vp, in that thou art nothing so carefull for my body as for my soule: how should I but thinke much of thy providence? for it is thy home, where is such glorie as the eye hath not seene, &c. Of which thinges these corporall benefites of thine giuen me on earth, should be (as it were) inductions: and the taking of them away, admonitions to be more mindefull of peruerant thinges, and lesse mindefull of transitorie things.

By reason heereof I haue great cause to lament, and to reioyce. To lament, because I am so earthly minded, so little desirous of my home, so
 vntthank.

vnthankfull for thy prouidence and
fatherly protection heere on earth.

To reioyce, because of my home and
the great glorie thereof: because thou
dost so prouide for me heere, because
thou dost so correct and chasten me. &c.
But alas I am altogether a wretch,
earthly and vnthankfull, not onely for
these corporall benefits, health, riches,
friendes, fame, wisdom, &c. for thy fa-
therly correction, sickness, temptati-
on. &c. but also for thy heavenly bene-
fites, for Christ Iesus, for the promise
of thy spirit, for thy Gospell, &c. yea,
euen for heauen it selfe and thy whole
glorie, as the Israelites were for the
land of Canaan, and therefore neuer
enioyed it, but perished in the wilder-
nesse. I am proud in prosperitie & for-
get thee, waxing secure and carelesse.
I am impatient in the crosse, and too
much consider worldly discommodi-
ties.

Oh deare Father, forgive mee for
thy Christes sake all mine vnthanke-
fulness,

fulnesse, loue of this world, contempt
and obliuion of thy heavenly benefits,
and graunt me thy holy Spirit to illu-
minate the eyes of my minde with the
light and liuely knowledge of thy pre-
sence power, wisdome, and goodnesse,
in thy creatures, but specially in
Christ Iesus thy Sonne, & so by the
same spirit inflame mine affections,
that I may desire nothing in earth
but thee, and to be present with thee,
that my conuersation may bee in hea-
uen continually, from whence graunt
me still to looke for the Lord Iesus, to
make this my vile bodie like vnto his
owne glorious and immortall bodie,
according to his owne power, by
which hee is able to doe all things.
As thou hast giuen mee to bee thy
childe: so I pray thee, giue me those
things which be the properties of thy
chilzen, giuen from thee in thy good
time.

**Hallowed**

Hallowed be thy name.

Thy name is that whereby thou art knowne, for names serue to discerne and know one thing fro another. Nowe, though thou art known by thy creatures, yet in this our corrupt state, they serue but to make vs excuselesse. Wherefore most properly, liuely, and comfortablie thou art knowne by thy holy word, and specially by thy promise of grace, and freely pardoning and receiuing vs into thy fauour for Christ Iesus sake. For the which goodnesse in Christ, thou art praised and magnified, according to thy name, that is, so much as men know thee in Christ, they magnifie thee, and praise thee which heere thou callest hallowing or sanctifying. Not that thou art the more holie in respect of thy selfe, but in respect of men, who the more they knowe thee, the more they cannot but sanctifie thee: that is they cannot but as in themselves by

true faith, loue, feare, and spiritmall
seruice honour thee: so also in their
outward behauiour and wordes, they
cannot but liue in such sort, as other
seeing them, may in, and by their holi-
nesse and godly conuersation, be occa-
sioned, as to knowe thee, so to sancti-
fie thy name accordingle: and there-
fore thou settest forth here vnto mee,
what is the chiefest & principall wish
and desire of thy childezen and people,
namely that thou in Christ mightest
be truely knowne and honoured, both
of themselves and of other inwardly
and outwardly: as by the contrarie a
man may easily perceiue, & the grea-
test sorrowe & grieue thy people haue,
is ignorance of thee, false seruice or re-
ligion, and wicked conuersation. A-
gainst the which they pray and labour
diligently after their vocations, as
they for the obtaining of the other,
both to other & to themselves, do take
no small paine in prayer, studie, and
godly exercise.

By reason hereof I see, that I am farre from this desire and lamentation which is in thy Children. I see mine ignorance of y^e true knowledge of thee and thy name: for else it had not needed thee so by thy word to haue reuealed thy selfe. I see also mine owne ignorance of the excellencie of the same: for else wouldest y^e not haue told me, that the sanctifying of thy name is the chiefest thing thou requirdest of euery man.

Againe, I see my great want of holinesse: for else thou needest not to teach mee to seeke and pray for that I want not.

Moreover, I see my great perversitie, which would not seeke at thy handes for sanctification, although I see my neede thereof. For the which thou wouldest not haue commaunded me to pray, if I seeing my want would haue prayed vnto thee for the same.

Last of all, I see thy wonderfull goodnesse, which wilt vndoubtedly

giue vnto mee sanctification and holinesse : for thou wouldest not that I should aske for that thing, that thou wilt not giue me.

So that I haue great cause to lament and reioyce. To lament, because I am so farre from this desire and lamentation which thy Childzen haue. Also because of my ignorance, pueritie, peruersitie, vnthankfulnesse, &c. but most of all, because thy holy name, word and Religion is so blasphemed both in doctrine and in liuing, of many, especially in this Realme.

To reioyce I haue great cause, for thy exceeding goodnesse and mercie, which wouldest so disclose thy selfe by thy works, word, and Gospell: which wouldest open these thinges thus vnto mee, and also giue vnto mee and others, sanctification in thy sight by faith, and in the sight of men by purenesse of life, and Godly conuersation. But, alas I doe heartily neither the one nor the other, that is, lament or reioyce,

reioyce, as thou father which searchest
my heart, doest right well knowe.

Oh be mercifull vnto mee, and for-
giue me, yea. giue mee of thine owne
pitie, thy holy Spirit to reueale and o-
pen to my minde effectually my mise-
rable estate and condition, my igno-
rance, peruersitie, and my carelesnesse
for thy true honour and dishonour: in
such sort, that I may heartily lament
these evils, and haue them pardoned
and taken from mee, through Iesus
Christ our Lord.

Againe, good Father, giue mee the
same thy holie spirit, to reueale to me
thy name, worde, and Gospell that I
may liuely knowe thee, vnfainedly
loue thee, heartily obey thee, and aboue
al things desire & labour by al meanes
lawfull, that all godlinesse in doctrine
and conuersation may bee exercised
both in me and in al others, for whom
thou wouldest I should pray.

Here

Here thinke vpon the state of Religion, and the life of the professors of the Gospel, that thou maiest lament some, pray for some, & giue thanks for some.

Let thy Kingdome come.

Thy Kingdome come is in two sorts to be considered: vniuersally and particularly. Vniuersally, according to thy power, wherewith thou gouernest all thinges euery where, in earth, heauen, hel, diue's, Angels, me, beastes, foules, fishes, and all other creatures.

Of this Kingdome spake David when he said: This kingdome ruleth ouer all. Particularlie thy Kingdome is to bee considered according to thy grace, wherewith thou reignest onely in thy Church and elect people, ruling and governing all and euerie member of thy church, to thy glory & their eternal comfort. Not y out of this Church I exclude thy power, (so: as thou wilt) thou defendest thy people, so thou

puni-

punisheth thy enemies :) but because thy grace is specially considered, being (as it were) the verie keeper that keepeth and guideth thy people.

The time will be when this kingdome of grace and power, now being as distinct, shall bee united and made one kingdome of glory, which will bee when Christ shall giue vp his kingdome into thine handes, that is, in the resurrection, when death the last enimie shall be subdued, and thou shalt be all in all.

In the meane season, this kingdome of grace is miracu'ously and mightily propagated, enlarged, and governed by the true Ministerie of thy word & sacraments, through the working of the holy spirit. And this is the meane and way wherby, as thou didst first plant, so doest thou enlarge, amplify and preserve the same.

This kingdome of grace begun, continued, and enlarged by the true preaching of thy Gospel, & ministrati-
on

on of thy sacramentes, is the thing which Christ teacheth here thy Children to pray for, that it might come: that is to say, that thy Gospell might so mightily, purely, and plenteously be preached (mauger the head of al thine enemies) that the number of thine elect might bee brought in, and so the Kingdom of thy glorie might appeare. So that, as I see thy Children desire, praye, and labour that thy Gospell might be truly preached, heard and loued in themselves and in others: so they lament the not preaching and refusing, the not louing and not beleeuing thy Gospell: yea they lament the lingring of the coming of thy Christ: for in his coming they knowe they shall bee like vnto him, and hauing this hope, they purifie themselves as he is pure. By reason hereof I see, first that I am farre from this desire and lamenting, which thy children haue: I see my ignorance of thy Kingdome and power euerie where: also of thy
grace

grace in thy Church onely, and of thy glozie when all the enemies of thy grace shal be cast downe, and thy glorie and power shall embrace each other. I see mine ignorance, how acceptable a service to thee is the true preaching, and the hearing of thy Gospell. for else thou hadst not needed to haue placed this petition next to the petition of the sanctifying of thy name.

Again, I see heere mine vnablenes to enter into thy kingdome and to attain to it: for else what need should I haue to pray for that to come from thee, which otherwile may be atchieued? Thirdly I see my peruersitie and contempt of thy kingdome & grace. For although I see my want, yet I would not desire thy kingdome to come, if thou didst not commaund me to pray so, for if I would haue prayed for it, thou wouldst not haue commaunded me. Last of all I see thy goodnes, which wilt bring thy kingdome, and that, as generally by sending forth ministers to preach tru-
lie

lie: so particularly by regenerating me
more and more, and by giuing me, as
grace heere: so glozpe else where. For
thou wouldest not I should praye for
that which thou wilt deny. So that I
haue great cause to Lament and Re-
ioyce To Lament, because of my mi-
serable estate and condition: because of
my sinne, ignorance, rebellion, pervers-
tie, & hathans power, contempt of thy
grace, thy Gospel and Ministerie, haue
else where. To Reioyce, because of
thy goodnes & great mercie, which hast
brought me in. O thy Church, keepest
me in it, & wilt do so still: Also because
of the Ministerie of thy worde and sa-
craments, by which the holy Ghost is
and will be effectuell: And finally, be-
cause of the great glozie, whereunto
thou hast called me, & which now thou
wilt giue vnto me, asking the same.

But alas, how vnthankfull I am
and sorrowlesse, Lord thou knowest,
for my heart is not hid from thee. Oh
be mercifull vnto me and forgive me

god

god Father, & graunt me the Spirit of thy childzen, to reueale vnto mee my ignorance of thy kingdome, my pousertie and peruerfitie, that I may lament the same, and dayly labour for thy help and thy holy spirit, to suppress y^e kingdome of sinne in my selfe & in others.

Againe, grant me that same thy holie Spirit, to reueale to me thy kingdome of power, grace and glory, to kinde mine affections, to regenerate me more and more, to reigne in me as in a prince of thy kingdome: to giue to me a desire to pray, and to labour for thy kingdome, both to my selfe and others effectually to thy glory, and to assure my conscience of thy goodnes, that thou wilt giue me grace and glory. &c.

Heere call to minde the state of the Ministerie and Ministers, the light and l^{if}. of Gospellers, the errours and heresies which men be entangled withall.

Thy

Thy Will be done.

AS thy power is infinite, so is thy wisdom accordingly. Whereby as we may perceiue that nothing is or can be done against thy power, or otherwise then by it: so is there not, nor cannot be any thing done against, or otherwise, then by thine Omnipotent and secret will, which is alwayes, as thou art good, holy and iust, how farre soeuer it seeme otherwise to our foolish reason and iudgement. And therefore here we are taught to praye that thy will may be done here, without sinne on mans behalf, as it is on the Angels behalfe in Heauen.

Againe, for as much as thou art incomprehensible of thy selfe, aswel concerning thy power as concerning thy wisdom: we may not according thereto search thee, but rather adore & worship thy Maiestie, and tremble at thy iudgements and workes, and therefore pray

pray alwaies, that we may be content
with thy will, and be burome and obe-
dient therto. And so: as much as thou
hast revealed to vs, so much of thy will
in thy woꝛde wzitten, as is necessaris
foꝛ vs in this life to knowe, yea, as we
can attaine vnto, and a little further:
we ought to take all things done aga-
inst the same, as sinne and transgressi-
on, although thou canst vse the same
sinne to serue thy pꝛouidence. Of the
which pꝛouidence, we cannot noꝛ may
not iudge, farther then thou hast ope-
ned vnto vs. So that this petitiō Thy
Wil be done is not simply to be vnder-
stood concerning thine omnipotent wil
vnruealed: against the which, no-
thing is oꝛ can be done, but rather con-
cerning thy will reuealed in thy lawe
and gospel, the which thou heere tea-
chest me, that we should desire not on-
ly to know it: but also doe it, and that
in such perfection and willingnes as it
is in Heauen. The which thing as I
perceiue heerby, that thy Children doe
desire

Desire dayly in and for themselves and others, and doe lament the contrary, in whome soeuer it bee: so that often their eyes gush out with rivers of teares, because men keepe not thy lawes.

By reason heerof I see that I am farre from the sighes and teares of thy people. I see mine ignozance of thy will, if thou haddest not opened the same by thine owne mouth. I see my ignozance, how acceptable a service obedience to thy will is, and therefore doest thou place this petition among the first and continuall desires of thy children.

Againe, I see my povertie in Godly obedience. which had neede to bee taught to pray for it, thereby to signifie vnto me my want and vnabillitie to attaine it, but by thy gift.

Thirdly, I see my disobedience: for else neuer wouldest thou haue commaunded mee to haue prayed for the doing of thy wil, if I seeing my want, would

would haue prayed so.

Last of al. I see thy goodnesse, which wilt giue to me & others, to obey thy will: that is, to loue thee with all our hearts, to loue our neighboꝝ as our selues, to dye to our selues to liue to thee, to take vp our crosse & to followe thee: to beleeeue, to repent, &c. for else thou wouldest neuer haue bidden vs to pray for a thing which wee should not looke for.

So that I haue great cause to lament and reioyce. To lament because of my miserable state and condition, because of my sinne, ignorance, pouertie, and peruersitie: also because thy will is euerie where, either not knowne or contemned, and Satans will, the will of the world, and of the flesh, readily obeyed.

To reioyce I haue great cause, for that thou hast opened thy selfe and will vnto mankinde: for that also thou peculiarly hast taught mee these things, and because thou wilt graunt
me

me grace to doe the same. But alas,
howe vnthankfull I am, & how hard
hearted, thou Lord doest knowe.

O hee mercifull vnto me and for-
giue me: I beseech thee gracious God,
Graunt me thy holy Spirit to reueale
to me my ignorance of thy wil, my po-
uertie and perversitie, that I may
hartily bewaile it. &c. and by the helpe
and working of the same spirite, may
suppresse the will of the flesh. Againe
graunt me thy holy spirit to reueale to
me thy will declared in thy lawe and
Gospell, that I may truely knowe the
same: and inflame so my affections,
that I may loue the same in such sort,
that it may be my meate and drinke to
doe thy will.

Here call to minde the ten comman-
dements of God particularly or gene-
rallie, what heerein hee requireth, and
pray for the same particularlie as you
see your neede, and that not onely for
your selfe but also for others.

Pray

Pray for patience to suffer what
crosse soeuer God shal lay vppon you,
and pray for them that bee vnder the
crosse that they may bee patient: pray
for spirituall wisdom in euerie crosse,
secular or publike, that you may see
and loue Gods will.

Giue vs this day our daily bread.

By Bread the foode of the body, are
vnderstoode all thinges necessarie
for this corporall life, as meate, drinke
health, successe in our vocation, &c.

By this word Giue, we should vnder-
stand, that not onely spirituall
thinges, but also corporall benefites
are Gods free giftes, and come not for
our worthinesse or trauel taken about
the same, although our trauels bee of
tentimes meanes, by the which God
doth giue corporall things.

By Dayly we vnderstand the contin-
ued mindes of thy childezen, with that
which is sufficient for the present
time,

time, as hauing hope in thee, the
they shall not want, but daily shall re-
ceiue at thy handes plentie & ynough
of all things.

By this word Our are as well vn-
derstood publike benefites, as peare
in the Com mon weale, good Mag-
strates, good lawes, seasonable wea-
ther, &c. And also particular benefites
namely Childzen, health, successe in
the woorkes of our vocation, &c. And be-
sides this, by it we should see the care
euen for temporall things which thy
Childzen haue for others, as well as
for themselves.

So that here I may learn how far
an from that I should bee, and that
see thy Childzen are come vnto. I
my ignorance also, how that, as spiri-
tuall things do come from thee, so
doe temporall things : and as they
come from thee, so are they conserued
and kept of thee, and therefore thy
Childzen are thankfull, and looke for
them as thy meere giftes, notwithstanding

standing the meanes which they vse
if they haue them: how bee it they vse
them but as meanes. for except thou
worke therewith, all is in vaine.

Againe, heere I am taught to bee
content with that which is sufficient
for the present tiume, as thy Children
bee which haue the shortnesse of this
life alwaies before their eyes: and
therefore they aske but for dayly suste-
nance, knowing this life to bee com-
pared to a day, yea a watch, a sound,
a shadowe, &c.

Howeuer I may learne to see the
compassion and brotherly care which
thy Children haue one for another.
Last of all, heere I may see thy good-
nesse, which as thou wilt giue me all
things necessarie for this life, (or else
thou wouldest not bid mee aske, &c.)
so thou commaundest all men to pray
and care for me, and that bodily, much
more then if they bee able, they are
commaunded to helpe mee both in bo-
dy and soule.

By reason whereof I haue great cause to lament & reioyce. To lament, because I am not so affected as thy chldzen be, because of my ignozance, my ingratitude, my peruerſitie and contempt of thy goodneſſe, and of the neceſſitie of thy people, which (alas) be in great miſerie, ſome in exile, ſome in priſon, ſome in pouertie, ſickneſſe, &c.

To reioyce I haue great cause, be-
 cauſe of thy goodneſſe in teaching me
 theſe thinges, in commaunding me to
 aſke whatſoever I want, in giuing
 me ſo many thinges vnasked, in kee-
 ping the benefits giuen mee, in com-
 maunding men to care for me, to pray
 for me, to helpe me, &c.

But alas, how farre I am either
 from true lamenting or reioycing,
 Lord thou knoweſt. Oh be mercifull
 vnto me, and helpe mee, forgive mee,
 and graunt mee thy holy ſpirit to re-
 ueale to my neede, ignozance, great in-
 gratitude, and contempt of thy mer-
 cies and thy people, and that in ſuch
 ſort,

sorte, that I may heartily lament and bewaile my miserie, and through thy goodnesse be altered with thy people to mourne for the miseries of thy children, as for mine owne.

Againe reveale to me thy goodnesse, (deare Father) even in corporall things, that I may see thy mercie, thy presence, power, wisdom, and righteousness, in euerie creature, and corporall benefites, and that in such sorte, that I may bee thoroughly affected, truly to reuerence, feare, loue, & obey thee, and to hang vpon thee, to bee thankfull to thee, and in all my neede to come vnto thee, not onely when I haue ordinarie meanes by the which thou commonly workest: but also when I haue none, yea when all meanes and helpes are cleane against me.

Here remember the state of your children, and family, also your Parents, neighbours, kinf-folkes, also your
C friends,

friends, Country & Magistrates, &c. as you shall haue time thereto, and by Gods good Spirit shall bee prouoked.

Forgiue vs our debts, as we forgiue them that are debtors vnto vs.

By our Debts wee vnderstand, not onely the things wee haue done, but the omission and leauing vndone of the good things we ought to do.

By (our) wee vnderstand not onely the particuler sinnes of one: but also generally the sinnes of all and euery one of thy church.

By (forgiuenes) we vnderstand free pardon and remission of sinnes, by the merits and deserts of thy deere sonne Iesus Christ, who gaue himselfe a ransome for vs.

By our forgiuing of other mens offences to vsward: we vnderstand thy good will, not onely that it pleaseth thee, that wee should liue in loue and
amitie

amitie : but also that thou wouldest haue vs to be certaine of thy pardoning vs of our Sinnes. For as certaine as we are that wee pardon them that offend vs : so certaine should wee be that thou doost pardone vs, where of the forgiving our trespassers (is as it were) a Sacrament vnto vs.

So that by this petitiō I am taught to see that thy childzen, although by imputation they be pure from sin, yet they acknowledge sinne to bee and remaine in them, and therefore doo they pray for the remission and forgiveness of the same.

Againe I am taught heereby, to see how thy childzen do consider and take to heart, not onely the euils they doo : but also the good they leaue vndone. And therefore they pray thee hartily for pardon.

Moreouer I am heere taught to see that thy childzen are carefull for other men, and for their trespasses, and therefore pray that they might be pardoned

in saying (our sinnes) & not my sins. Besides this, I am taught heere to see how thy children not onely forgive all that offend them, but also pray for the pardoning of the offences of their enemies, and such as offend them. So far are they from maliciousnesse, pride, reuengement &c. Last of all, I am taught to see how mercifull thou art, which wilt haue mee to aske pardon: whereof thou wouldest that we should in no point doubt, but be most assured, that for Christes sake thou hearest vs, & that not onely for our sekies, but also for many others: for thou dost not commaund vs to aske for any thing, thou wilt not giue vs.

By reason whereof I haue great cause to lament: and reioyce. To lament, because of my miserable estate, which am so far from these affections that are in thy children: which am so ignorant and careless of sinne, not onely in learning good vndone: but also in doing euil, & that dayly, in thought,
word,

wozd, and deede &c. I speak not of my carelesnesse for other folkes sinnes, as of my parents, children, familie, magistrates, &c. neither of the sins, of them to whom I haue giuen occasion to sin.

To reioyce I haue great cause, because of thy mercie in opening to mee these things, in commaunding mee to pray for pardon, in promising me pardon, and commaūding others to pray for me. And surely I ought to be perswaded of thy mercie, though my sinnes be innumerable: For I see not onely in this, but in euerie petition, how that euerie one of the Church prayeth for me, yea Christ thy sonne, who sitteth on thy right hand, prayeth for me, &c.

Oh deare father, bee mercifull vnto me, & forgive me al my sins, and of thy goodnesse giue mee thy holy spirite to open mine eyes, that I may see sinne, the better to know it, the more truely to hate it, & most earnestly to strue against it, and that effectually, both in

50 *A Meditation vpon*
my selfe and others.

Againe graunt me the same thy holy spirit, to reueale vnto me the remedy of sinne by Christ onely, and to worke in mee faith to embrace the same by Christ, and thy mercies in him, that I may hence forth bee indued with thy holy spirit, to begin to obey thy good will more & more, and to increase in the same for euer.

Herre call to minde the speciall finnes you haue committed heeretofore. Remember, if you haue occasioned anie to sinne, to pray for them by name. Remember that Gods lawe should be so deere vnto vs, that the breaking thereof in others should be an occasion to make vs to lament with teares. &c.

Lead vs not into temptation.

BEcause of our continual and great infirmities: because of the great diligence

diligence and subtilties of our enemies : and because thou art wont to punish sinne with sinne (which of all punishments is the greatest and most to bee feared) in this petition thou wouldest haue thy Childzen to haue the same in remembrance, & for a remedie heereof thou hast appointed prayer, so that the onely cause why any are ouercome and led into temptation, is for that they forget what they desire in the petition going before this, which should neuer bee out of their memorie, to prouoke them to bee more thankfull to thee, and more vigilant and heedie heereafter for falling into the like perils.

For which to be auoided, thou doest most graciously set forth a remedie, in commaunding vs to pray after pardon for our sinnes past, & for thy grace to guide vs, so that we bee not led into temptation, but might bee deliuered from euill. And because thou wouldest haue al thy childre to hang wholly vpon thee

thee, to feare thee onely, and onely to loue thee, thou doest not teach them to pray, suffer vs not to be led, but lead vs not into tēptation, that (I say) they might onely feare thee, & certainly knowe that sathan hath no power ouer so much as a Wig, but whatsoeuer thou giuest vnto him, and of thy secret, but most iust iudgement dost appoint him to vse, not as hee will (for then were all lost) but as thou wilt, which canst will nothing, but that which is most iust: as to giue them to the guiding of sathan, which will not bee guided by thy grace, as thou diddest Saul, &c.

Occasions to euill are in two sortes: One by prosperitie and successe, another by aduersitie & the crosse, &c. The euils comming of successe commonly are vnthankfulnesse, pride, securitie, and forgetting of our selues, forgetting of others, forgetfulness of GOD, of our mortallitie, &c. The euils comming of aduersitie, commonly are impatiencie,

patience, murmuring, grudging, disparaging, contēning of God, flattering of men, stealing, lying, with many other evils, wherto temptations will entice a man that is left to himselfe: whereas to one that is guided with Gods spirit, temptations are but trials to the glory of God, cōfort of the tēpted, and edifying of thy Church, But (as I said) if a man bee left alone, temptations entice euen to the deuill himselfe: and therefore thy Children pray to bee deliuered from euill, vnderstanding thereby Sathan himselfe, the sower and suppoxyter of all euill. And this thy chldren doe aswell for others, as for themselves. So that I may learne heereby many good thinges: First to remember often our infirmitie and weakenes, & the dangerous estate we stand in, in respect of our flesh, of the world which is full of euill, of Sathan which seeketh to sift vs, & as a roaring Lion, to destroy vs, and of our sinnes which deserue all kinde of punishmēt

and

and correction, that I might with thy
childzen feare thee, watch, pray, & de-
sire the day of redemption and deliue-
rance from all euils.

Againe, I may learne heere, y to avoid
all dangers & euils, is not in the power
of mā, but onely thy work. By reason
wherof I shold consider thy great good-
nes, which hitherto hast kept me frō so
many euils both of soule & bodie, yea of
name, goods, &c. As y hast don in my
infācy, child-hood, youth, middle age, &c.

Thirdly, I may learne heere that I
shold be careful for others, both that
they might be deliuered frō their euils,
that they might be preserved frō tēp-
tation, & from being overcome in the
same, & therfore thou teachest me not
to pray, Deliuier me from euill, but

Deliuervs from euill.

Last of all, I am taught heereby to
see thy goodnesse towarde me
which wilt deliuier me from euill, and
frō being overcome in temptations:
for thou wouldest not haue mee aske

for

for that which I should not certaine-
ly looke for at thy hands. By reason
whereof thou wouldest haue me to bee
in a certainty of my saluatiō for euer.
For else I cannot beleue my prayer
to be heard, if that finallie I should
not be deliuered from euill: and there-
fore thou ioynest heereto a giuing of
thankes, which wth the Church I shold
say: For thine is the Kingdome, thine
is the power, thine is the glorie. for euer.

By reason whereof I haue great
cause to lament and to reioyce. To la-
ment, because of my corruption, infir-
mitie, weakenesse, obliuion, and care-
lesnesse for thy people, ingratitude, &c.
because of sathans power, vigilancie,
and prudence, which hath ouertome
most graue, wise, and hely men, wher-
of some neuer recovered: as Cain,
Cam, Achitophell, Saul, Iudas, &c. To
reioyce, because of thy goodnesse,
which teachest mee this, and shewest
mee the remedie, commaundest all
thy church to pray for me, and wilt at
length

length deliuer me from all euill, and giue me glorie. But alas, I am altogether carelesse & miserable. Oh bee mercifull vnto me deare Father, and for Chyestes sake forgive mee all my sinnes: graunt mee thy holy spirit, to reueale to me mine infirmities, weaknesse, perils, daungers, &c. in such sort, that as I may heartily lament my miseries, so I may aske & obtaine thy grace to guide mee from all euill for euermore.

Againe, graunt me the same, thy holy spirit, to reueale to mee thy loue and kindnesse towards mee (and that in eternitie:) in such sort, that I may bee thoroughly perswaded of the same, become thankfull vnto thee, and daylie expect and looke for the reuelation of thy kingdome, power, and glorie: as one that for euer shall haue the fruition of the same, through thine owne goodnesse and mercie in Chyist, prepared for me before the beginning and foundation of the world was laid.

Heere

Heere call to minde our securitie, *sathans* vigilancie: our negligence, his dilligence: our infirmitie, his abilitie: our ignorance, his craft and subtiltie: &c.

Againe, call to minde how that hee hath ouerthrowne for a time, many of the deare Saintes of God, to whome we are to be compared in nothing: as *Adam, Eue, Lot, Judas, Thamer, Moses, Aaron, Mirian Sampson, Gedeon, Ely, David, Salomon, Ezechias, Iosias, Peter, Thomas*, and innumerable moe.

Also to call to minde the goodnesse of God, and of our Shepheard Christ, which hath kept vs hitherto, keepeth vs still, and teacheth vs heere to knowe that hee will k  pe vs for euer, for hee would not haue vs to aske for deliuerance from euill, if that hee would not we shold certainly looke for the same. If thou doubt of finall perseuerance, thou dishonourest God. Bee certaine therefore, rest in hope, bee still in his word.

word. See also how he hath commaunded his whole Church and euery member thereof, to pray for thee as well as for themselves, in these and all other things.

Now & then go' about to reckē how many and diuers kindes of euils there be and that thereby as you may know you are deliuered from none but by Gods great goodnesse: so may you see that the number of euils that you haue, are nothing to bee compared to the multitude of euils, wherewith if your Christ were not, the deuill would all toberay you, infect and corrupt you.

But what are all themiseries and euils that can be, to be compared to the least ioy prepared for vs in heauen? Oh thinke of those ioyes, and pray that when the tide of death commeth, wee may hale foorth of the heauen of this flesh and this world, ioyfullie.

In praying this petition, call to mind the euils you haue been in, the euils you are in, and the euils you may fall into if
God

God should not preferue you, that you
might be stirred vp the more to
thankfulnesse, to prayer,
to trust in God.

&c.

For thine is the kingdome, thine is the
power, thine is the glorie, for euer.

AS in the beginning of this pray-
er by these words (Our father
which art in heauen) thy children are
excited & stirred vp to a full confidence
of obtaining the petitions following,
and all things necessarie: so in the lat-
ter end thou hast added for the same
purpose these words: (For thine is the
kingdome, thine is. &c. **W**herein I
am taught these many thinges. First
that in prayer, I should haue such con-
sideration of thy kingdome, power,
glorie and eternitie: that my mind
should be stricken with an admiration
of the same. Secondly that I should so
consider them, especially in prayer:
that I should not doubt, but that thou
wo:kst,

A Meditation vpon

wo:kett, rulest & gouernest all things
euerte where, in all persons and crea-
tures, most wisely, iustly & mercifully.

Thirldy that in prayer all my peti-
tions should tend to the setting sooth
of thy power, of thy kingdome, and of
thy glorie.

Last of all that in praier I should in
no wise doubt of beeing heard: but bee
assured, that thou which hast com-
maunded me to pray, and hast promi-
sed to heare me, doost most graciously
for thy mercies sake and truthes sake,
heare my petitions, according to thy
good will through Iesus Christ thy
deere sonne our Lord & onely sauour.
By reason wherof I haue great cause
to lament and reioyce. To lament be-
cause I consider not these thinges in
prayer, in such sort as should mooue
me to admiration and gratitude, be-
cause I consider not thy power and
wisdome generallie in all thinges, be-
cause I am so careles, for thy king-
dome, & because I am so full of dubi-
tati

tation and doubting of thy goodnesse.
To reioyce I haue great cause, be-
cause thou reuealest these things vnto
me on this sort, because of thy power,
kingdome and glozie, which maketh
to the hearing of my pzaiers, and hel-
ping of me, because thou wilt vse mee
as thine instrument to set forth thy
kingdome, power and glozie, and be-
cause it pleaseth thee to heare my pray-
ers and assuredly wilt saue me for e-
uer.

But alas, how farre am I from
these lamentinges and reioycings? by
reason whereof I deserue damnation.
Oh be mercifull vnto mee and forgiue
me, and of thy goodnes graunt me thy
holy spirit to reueale to me my blinde-
nes, obliuion & contempt of thy king-
dome, power & glozie, with the great-
nes of my doutings, that I may hart-
ly, as lament them, so haue them par-
doned and taken from me through the
merites of Iesus Christ thy Sonne.
Againe, giue me thy holy spirit, to
reueale

reueale to me in such sorte, thy king-
 dome, power, gloze, and eternitie, that
 I may alwaies haue the same before
 mine eyes, be moued with the admi-
 ration thereof, labour effectually to set
 forth the same, and finally, as to haue
 the fruition thereof after this life,
 so to encrease in an assured, certaine,
 and liuely expectation of the same, that
 I may alwaies and in all thinges re-
 ioyce in thee, through Christ, and giue
 laudes, thanks, and praises perpetuall-
 ly, vnto thy most holy name: Oh blef-
 sed Father, Sonne and holie Ghost,
 three persons and one God, to whome
 be all honour and glozie world with-
 out ende.

Here think that if the kingdome, pow-
 er, glorie, and eternitie be Gods, which
 is our father: what our dignitie is, which
 be his Children. If the power be our fa-
 thers, of whome should wee be affraide?
 If the deuill bee subiect to the Lords
 power and kingdome (as hee is) how

the Lords Prayer.

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can the subiect haue power ouer vs
which be sonnes and heires, in that hee
hath not power ouer Swine, without
the prouidence & permission of God?
Therefore full well should wee pray,
Lead vs not into temptation, rather the,
let vs not bee led into temptation : for
power is the Lords, and the deuill hath
none but that he hath of Gods gift. No
he were not able to receiue power, if
God did not make him able, al-
though the execution of
it is rather of Gods
permission.

(* *)

*Giue all thanks, praise and glorie, to
God our Father, through Christ
our Lord and Saviour. So be it.*

AME:



A MEDITATI

on vppon the twelue Ar-
ticles of the Christian
Faith.

I belecue in God the father, &c.



By People (Oh Lord
God the father of our
Saviour Iesus Christ)
doe heere in saying' this
Article, (I belecue in
God the Father All-
mightie) by faith knowe, that thou to-
gether with Iesus Christ and the ho-
ly Ghoste, didst create all things that
be in heauen & in earth (for by heauen
and Earth, are vnderstood all things
therein.) And as they knowe this:
so they by the same faith doe see thee,
the

the same God the Father, the Sonne
 and the holy Ghost, to gouerne all
 things after thy great wisdom, pow-
 er, righteousness and mercy, blessing eue-
 ry creature they see, as meanes to put
 them in remembrance of fearing, re-
 uerencing, trusting & louing thee for
 in euery creature they behold thy pre-
 sence, power, wisdom, and mercy.
 Againe by this word (Father) they de-
 clare their beleeefe, how that they are
 not onely thy Creatures, and all that
 euer they haue to bee thy gracious
 gifts and blessings: but also how that
 they are thy Children, deerey beloo-
 ned and cared for of thee through Je-
 sus Christ. Where through (notwith-
 standing their vnworthinesse) as they
 conceiue a sure hope of thy goodnesse
 and fatherly loue towards them in
 soule and body for euer: so are they
 thankfull for their creation, and for
 that thou hast made them thine excel-
 lent creatures, Lordes of all.

They are thankfull for the creation
 of

of all creatures, and vse the same with thankfulness, as visible tokens of thy inuisible loue, they are thankfull for thy conseruing and keeping them, and for the gouerning of them and all this world lamenting that they are no more thankfull, that they beleue no deeper: reason hath so great a swinge with them in these matters. But I (most gracious good Lord and father) though I say I beleue in thee my Father almightie, maker of heauen and earth, yet thou knowest that I am full of much doubting, not onely of this, whether thou art my God, Almighty, and most louing deere father in Christ (because I feele in my selfe such a conscience of vnworthinesse, and so great want of those thinges which thou requirest of thy children, & so transfer the cause of my being thy childe, in part to my selfe, whereas it is due onely and wholly alwaies to thy mercy and grace in Christ) but also thou knowest my doubting of my creation
 and

th and gotternance, and of the creation
 by and gouernance of all this world, (as
 for I declare by my vnthankfulnesse for
 and my creation, for mine adoption, for
 his my gubernation, for thy prouidence
 no for me) or else deare father I could not
 no but heartily with thy Childzen re-
 ge loyce and praise thy holy name: and
 t that continually, being hencefoorth
 er) carefull for nothing but how to please
 Fa- thee and profit thy people, & that they
 and might praise thy name in all thinges
 ull for evermore desiring the sanctificati-
 is, on of thy name, the conning of thy
 ie, kingdome, the dooing of thy wil vpon
 ill earth, as it is in heauen.

Thou mightest haue made mee a
 Dogge, but of thy goodnesse thou hast
 made mee a creature after thine I-
 mage: thou mightest haue made me a
 Turke, a Jewe, a Sarazen, but thou
 hast made me a Christian, a member
 of thy Church: thou after my birth
 mightest haue left mee, and in all my
 neede haue made no prouidence for
 me,

me, as we sometimes see hath hapned vnto others, but yet thou neuer didst so with me, and yet I am of all others most vnthankfull.

Thy creatures I thankfully vse not, thy inuisible loue by the manifold visible tokens I consider not, as now I should by this apparrel of my body, by this corpoꝝ all health, by this light, by this my hearing, seeing, feeling, memorie, vnderstanding, time, place, company, creatures, and benefits, as well in keeping innumerable euiles from me bothe in Soule and Body, which els could not but come to me: as also in giuing to mee presently so many things as without thy especiall grace & working, I neuer could haue had, or presently could keepe them. In thy creatures I see not thy power, for I feare thee not: I see not thy presence for I reuerence thee not: I see not thy wisdome, for I adore thee not: I see not thy mercie, for I neither loue nor praise thee, but in lips & tongue: and therefore

therefoze in that, all thy creatures do
teach me, crie out vpon me to be thank-
full to thee, to loue, feare, serue thee and
trust in thee and that continually: in
that I doe not so: they cannot but crie
out vpon mee and against mee in thy
sight, and in the day of iudgement wil
weapon themselves against me.

O that I did now consider this!
O that my blinde eyes and my deafe
eares were opened! O that my mise-
rable and foolish hart were made wise
and conuerted! This onely thou canst
doe, which hast all mens hearts in thy
handes to bow them as pleaseth thee.
Bow my heart good Lord into thy
Testimonies, open mine eyes, make
me so heare for thy mercies sake,
that I may beleeue and so loue thee,
bee thankfull to thee, amend in all
thinges and serue thee, though not
as thy beare seruantes doe, yet at the
least as other brute creatures doe, that
is to obey thee, and to bee profitable to
others.

D

Now

Now for as much as my finnes let
this and all good thinges from me: I
beseech thee to pardon mee all my
sinnes, according to thy gracious pro-
mise, for our Lord Iesus Christs
sake.

I beleene in Iesus Christ his
only Sonne.

Thy seruants (O Christ Iesu) and
people do knowe by faith, that as
thou art Almighty, and God with the
Father by whome all thinges were
made, and are ruled (for thou art God
eternall, coequall, and consubstanti-
all with the father & the holy Ghost)
so thou art man and hast taken our
nature vpon thee by the operation of
the holy Ghost in the wombe of the
Virgin Marie, and art become the
blessed seed which hast brused the ser-
pents head, the blessed seede, in whom
all nations are blessed, the Prophet
whome Moyses did propheticie of, the
samplare hee saw in the Mount, the
truth and bodie of all the types, figures
and

and shadowes of y^e old law, the messias
Christ, and saviour of thy people, the
aduocate & redeemer, the pacifier of
Gods wrath for sinnes, the opener of
heauen, & giuer of euerlasting life.

This they know thou broughtest to
passe in thy humain nature, by thy in-
carnation and natiuitie, by thy being
heere on earth, by thy liuing, teaching,
fasting, praying, especially by thy suf-
fering vnder Poncius Pilate, by thy
death burial, resurrection, ascentio vnto
the heauens, & reigning on the right
hann of the father, from whence thou
shalt come to iudge both the quicke
and the dead. And as they know this,
so by faith they applie it also to them-
selues, that for their sake thou wast
made man, diddest praye, fast, was
tempted, diddest die, roseth againe, and
didst ascend into heauen, and there art
set their aduocate, bishop & high priest,
alwaies appearing in Gods sight for
them, from whence they looke for thee,
knowing y^e thou wilt not enter into

**Judgement with them to damne them
which wouldest damne thy selfe for
them.**

**By this faith they feelee these affec-
tions in themselves, namely the ha-
tred of sinne, the feare of God, the
loue of God, trust in thee and loue to
thy church. The hatred of sinne they
feelee, because it is so foule a thing as
would not be washed away with any
other thing then with thy precious
blood-shedding: the feare of God, be-
cause his anger is so great against sin,
that no lesse price could pacifie his
wraath then thy most painefull death:
the loue of God, because he hath so lo-
ued them that he would not spare thee
his deere sonne for them, euen when
they were his enemies: trust in thee,
because thou haddest no respect to thy
selfe but most willinglie diddest giue
thy selfe wholly to bee our sauiour and
seruant: loue to thy people and church,
because generally and particularly in
euerie member of the same, they see
how**

how deere they are to thee, and therefore they cannot but be so to them.

Oh how do they imitate and follow thy foote-steps: how doe they reioyce when they are in any thing by affliction made like to thee: Oh how do they lament their sinnes, ingratitude, and vnbeleefe: yea how doe they loue thee and wholly yeeld themselves vnto thee? whereas I (O gracious God and deere sauiour Iesus Christ) though I say I beleeue in thee which was conceived by the holy Ghost: yet alas I doe but babble this, for nothing is else in mee but vnbeleefe.

Of thy power and loue, of thine anger and mercy, I haue but an opinion, as my insensiblenes and vnthankfulness doth declare.

If a man should shew me friendship but in a trifle, or suffer any thing at al for me, I could not be but thankful, and thou besides my creation, hast redeemed mee and brought mee into the number of Gods Chilozen (then

which thing nothing is greater) and
 loe, I am vntthankfull.

Thou hast suffered much for me, from
 heauen thou camest into earth, to fetch
 me into heauen, but I regard it not.

Thou bearest my sins on thy backe,
 suffering a most bitter death, but I am
 so farre from thankfulness, that I stil
 more and more lothe thee.

Thou wouldest enter into a com-
 munion with mee, taking my nature
 vnto thee concerning the substance
 therof, that I might enter into a com-
 munion with thee, concerning the
 qualities wherewith in thy selfe thou
 hast endued it, but I consider it not.

Thou didst die to deliver me from
 death, but I stil more & more giue thee
 cause to die, so ingratfull am I.

Thou didst arise to iustifie me: but
 I with the Iewes would stil keepe
 thee down, because I would not leaue
 my wickednesse.

Thou ascendedst to heauen to take
 possession for me there, to bee alwaies

in the sight of thy Father for mee, to
send me downe giftes, to pray for me:
but I dayly am pulling thee downe
again, as much as in me lieth. I am
altogether earthlie, I hide my selfe out
of thy sight by forgetting thee, I re-
iect and abuse thy gifts, I neglect
prayer.

Thou art now in a readines to come
to iudge both the quicke and the dead:
but I tremble not at this geare, nor
beseech thee before thou come, to bee
merciful vnto me, and not to enter into
iudgement with me, yea I thinke no-
thing at all of thy comming, mali non
cogitant iudicium, the wicked consider
not the ende, they thinke not on thy
iudgement. Thou wouldest bring me
to thy father y I might find grace: but
I put this off, & therefore am worthy
to feele thee a Iudge, which refuse to
feele thee a sauour. Now the cause of
all these things is vnbeleefe, the which
though it bee naturall by reason of
the corruption of our nature, yet I
haue

haue augmented the same maliciously
as not labozing there-against, and
continuing in all sinnes and wicked-
nesse, by reason whereof I deserue
most iustly thine anger thereupon, e-
uen reietion from thy face fo; euer.

Long hast thou mourned euen with
displeasure and anger, the incredulitie
of my heart calling mee there-from,
and offering mee the grace, which I
haue neglected and reieted, and there-
fore am neuer worthy to haue it any
more offered vnto mee, much more th
I am vnworthy to haue grace giuen
me to receiue thy mercy.

Alas what shal I do? shal I dispaire,
or as long as I can, keep me vnmind-
full of my misery: Oh Sauour Christ
Iesu, wilt not thou bee mercifull vnto
me? thou didst dye for mee when I de-
serued it not, & now is thy mercy shor-
ned: Wilt not thou giue me thy grace
& take from my heart this horrible vn-
belæse? Shal I neuer loue thee? shall I
neuer hate sin? Shall I neuer as wit
m

my mouth say. I beleene in Iesus christ
so in hart say the same. Shall Satan
posseſſe mee for euer? Christ Iesus
which haſt led captiuitie captiue,
what! wilt thou not help mee: though
I deſire it not as I ſhould: yet giue
me to deſire it, when thou wilt.

Thou didest appeare to deſtroy the
work of the deuill, thou ſeeſt his work
in me: good Christ deſtroy his worke,
but not thy worke: ſaue mee for thy
great mercies ſake. Giue mee to be-
leeue in thee, in thy death, reſurrection,
and aſcencion. Pardon me my ſinnes,
and mortifie now in mee my corrupt
affections, raiſe me vp and iuſtifie me,
regenerate me dayly more and more,
giue mee faith of immortallitie, & re-
ſurrection of this body: giue me faith
to aſcend into heauen, and to be eter-
nallie that thou haſt already taken
poſſeſſion for me there. Giue me to look
for thy coming, and to be readie in
thy coming to finde mercy to euer-
laſting life &c.

I be-

I beleeue in the holy Ghost. &c,

O Holy spirit the third person in
Trinitie, which didst descend
vpon Christ our sauiour in his Bap-
tisme in the likenes of a Dove; thy
Children knowe that with the father
& the sonne thou madest and rulest all
creatures visible and invisible, they
know thee in their redemption, to bee
no lesse willing & louing then the Fa-
ther and the sonne: for thou didst al-
waies declare Christ to bee the son of
God, & gauest testimony inwardly in
the hearts of thine elect, to beleeue and
imbrace the same, & outwardly by mi-
racles & wonders they know thee to be
the comforter and governour, whome
Christ did promise in his corporall ab-
sence, should teach, rule, keepe, com-
fort & gouerne his Church and people.
Againe as in the former part of their
beleeve they consider the woorks of cre-
ation & redemption, so in this part they
consider the place where the same is
most effectuall & taketh place, euen thy

holy

holy Church which is Catholike, that
is extending it selfe to all times, to all
places, to all kindes of people.

For in this Church onely they know
that as all thinges were made: so the
worke of redemption was taken in
hād, that thou blessed Trinitie, might-
test in this Church bee praised, magni-
fied, serued, and worshiped for ever.

This Church is nothing else but a
communion and societie of Saints:
that is, not onely a societie of all such
as bee, haue been, or shall bee thy peo-
ple: but also a societie or partaking of
Christ Iesus which is the head of the
same: yea by him of thee (oh blessed sa-
ther) which art the head of Christ: & of
thee (Oh holy Ghost) which now sha-
dowest & sittest vpon the same to hatch
and cherish it, as the hen her chickens,
by the extending of thy wings, not onely
to defend them from their enemies:
but also to couer their sins, & to remit
them in this life, beginning also
beere the resurrection of the flesh and
ever,

eueralasting life, the which thou wilt in the ende of the world consummate, so that they shall not neede to be conuered for sin: for then shall they be pure and haue glorious bodies, immortall and spirituall, the which shall haue the fruition of eternall ioy, life eueralasting, and glorie, such as the eye hath not seene, the eare hath not heard, nor the heart of man can conceive.

For then Christ Iesus shall giue vp his Kingdome, to God the father, that God may bee all in all concerning the gouernance of it, by the ministration of his word & other meanes whereby now hee gouerneth it, that it may bee his fathers kingdome, wee being become like vnto him, that is as to the man-hood of Christ the God-head is vnitied, and is all in all without any other meanes, even so God shall be in vs assuming them, not onely in the person of Christ the humaine nature, but also all the humaine nature of his Church which bee members of Christ,

Christ, the wicked and reprobate being sepeare then from this communion and cast into eternall perdition, with Sathan and Antichrist, there to be in torments, and horror for ever.

By reason of this their faith, they are thankfull to thee (O holy Spirit) which hast taught them this, and given them to beleue it.

By reason of this faith they singularly pray, loue, and helpe thy Church heere militant, and labour to bee holy, &c.

By reason of this faith they confesse themselves sinners, they desire and beleue pardon of their sins, they are risen, & rise dayly concerning the inward man, and do feelee the life eternall begun in them, more & more, labouring, praying, wishing, and desiring for the same wholly and perfectly.

Whereas (O Lord God and most gracious holy Spirit) thou knowest that it is otherwise with me: I do but babble with my lips in saying, (I beleue

Ieue in the holy Ghost) for I am
vnthankfull vnto thee for calling mee
into thy church: I do not liue holily, I
confesse not, I lament not my sins, I
pray not for remission of them, I stand
in doubt thereof, as I feele not my selfe
risen from a sinful life as I shold be, or
as I feele not life begun in mee, as
it is in thy deere childre: so do I doubt
hertof, whether I haue pardon of my
sins, whether I am regenerate, whe-
ther I feele truly euerlasting life (the
which thing both most displease thee,)
yet with my tung I say (I beleeue in
the holy ghost.) Oh I beseech thee (good
holy spirit) for thy loue sake w^h moued
thee to agree and be willing to pacifie &
open thy goodnes, not onely in y^e work
of creation (for thou didst lie vpon the
waters & as the hen her chickens, did-
est as it were hatch the worke of crea-
tion, but also in the work of redēption,
& therefore didst descend and abide net
onely vpon Christ in his baptisme, but
also on the Apostles & church, in fierie
tongues

tongues visibly the fifty daies after
Christs resurectio. as now thou dost
inuisibly, generally, & particularly, sit
vpon thy church & children, being the
consolator, the comforter, the teacher, &
leader, y guiden, & gouernour of vs all.

For this thy loues sake (I say) I be-
seech thee to be mercifull vnto me, and
forgiue me my doubting, vnbeleef, in-
gratitude, & horrible monstrous un-
cleannes, and sin, & vtterly take them
from mee. Bring mee vnto thy church
which thou guidest, that is, guide me,
make me holy, & by faith couple me to
christ, by charity to thy people, that is
giue mee the communion of saints with
thy saints, ouershadowe my sins, raise
me vp to righteousness. begin in me e-
uerlasting life, and now more and
more, to expect and looke for all these
great mercies, and at length to possesse
eternall felicitie with thee, O blessed
Trinitie, the Father, the Sonne and
the holy Ghost, three Persons and
one Almighty, eternall, most
iust,

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iust, wise and good God: to whome be
all glorie, power and Do-
minion now and for
euer.



AME.





*A Meditation upon the
ten Commaunde-
ments.*

I am the Lord thy God which brought
thee out of the land of
Egypt. &c.



Good Lord and deere
Father, heere thou
wouldest I should
knowe & thou which
broughtest thy people
of Israel out of Egypt
with a mightie hand, and stretched
out power, which gauest thy lawe vpon
Mount Sinaj, in great thundring,
lightning,

lightning, & fire, which spaketh by the
Prophets, and didst send thy deere-
ly beloued sonne Iesus Christ, coequall
& consubstantiall with thee in power,
maiestie & glory, to take vpon him our
nature, by the operation of the holy
Ghost, in y^e wombe of y^e virgin mary,
of whose substance he was made and
borne man, but pure without sinne,
that we by birth children of wrath, by
him might be made thy children, chil-
dren of grace: communicating with
him righteousness, holines, & immor-
talitie, by the working of that Spirit,
as hee communicated with vs flesh and
blood (but not infected with sinne, as
is ours) by y^e working of the same holy
spirit, who spirit after his bitter death,
resurrection, & ascension into the heauens,
he sent plentifully & by a visible signe
vnto his Apostles, & disciples, by whome
hee published the Gospell thorow out
the whole world, & so continually hath
down fro age to age, doth, & wil do vn-
to the ende of the world by the mine-

Arie

trie of preaching. Thou wouldest (I
say) that wee should know & beleue,
that thou this almightie Lord & God,
which in this sort hast reuealed & ope-
ned thy selfe, art the one alone, verie
true & eternall almightie God, which
madest & rulest heauen & earth, and all
things visible and invisible, together
with this thy deerely beloued Sonne
Jesus Christ, & with the holy spirit,
consubstantiall, & coeternall with thee
deere Father. Not onely this: but also
thou wouldest that I should knowe &
beleue that by y^e same thy deerely be-
loued sonne, thou hast brought mee
from the tyranny & captiuitie of sathan
& this sinfull world, (whereof y^e capti-
uitie of Egypt vnder Pharae, was a
figure) and in his bloodshed vpon the
crosse, thou hast made a covenant
with mee which thou wilt neuer
forget that thou art and wilt bee my
Lord and my God, that is, thou wilt
forgiue mee my sinnes, and be wholle
mine with all thy power, wisdoome,
righte.

righteousnesse, truth, glorie, and mercie. Wherefore although I might confirme my faith by the innumerable mercies hitherto powred vpon mee most abundantly, as thy childe of Israel might haue done, and did confirme their faith, by the manifold benefits powred vpon them in the Desert, yet specially the seale of thy covenant, I meane thy holy Sacrament of Baptisme, wherein thy holy name was not in vaine called vpon me (Oh deere, Father, sweet sonne and Saviour Iesus Christ, & most gracious good holy Ghost) hold most assuredly confirme, and even on al sides seale vp my faith of this thy covenant, that thou art my Lord and my God: euen as Abraham and thy people of Israel did by the Sacrament of circumcision, which as the Apostle calleth the seale or signacle of righteousness, so doest thou call it being but the signe of thy covenant indeed, yet thy verie covenant: because, as thy word is most true

true

true and cannot lie, as thy couenant is a couenant of peace, vnfallible and euerlasting: euen so the Sacrament and seale of the same is a most true testimoniall and witnes thereof.

In consideration therfoze of this that thou the almightie God, of thine owne goodnesse hast boughased not onely to make me a creature after thine owne Image and likenes, which mightest haue made me a beast: to give to me a reasonable soule, endued with memorie, iudgement &c, which mightest haue made mee an idiot without wit or discretion, &c, to endue mee with a body beautified with right shape, limmes, health, &c. which mightest haue made me a cripple, lame, blind, &c. graciously to enrich mee concerning fortune, friendes, liuing, name, &c. which might haue made mee a slaue, destitute of all friendes and helpe for this life, but also hast boughased, that I being a miser, borne in sin, conceived in iniquitie, to whom nothing is due
(more

more then a Turk, Jewe, or Saracen,
 (but eternal damnation, should be cal-
 led into the number of thy people, en-
 roled in thy booke, & now in thy coue-
 nant,) so y^e now with all that euer thou
 hast art mine, for which causes sake
 hitherto y^e hast kept me, cherished, de-
 feded, spared, & fatherly chastised me, &
 now graciously dost keep me & care for
 me, giuing me to liue be, and moue in
 thee, expecting also & waiting how thou
 mightest shew mercy vpon me. In co-
 sideratioⁿ (I say) of this, most iustye &
 reasonable request, that as thou
 art my god: so I should bee thy
 seruant, and one of thy people. As thou
 hast giue a thy self wholly vnto mee, to
 be mine wth all thy power, wisdom, &c.
 (For he that giueth himself, giueth all
 he hath) so should I bee wholly thine, &
 giue ouer my self vnto thee to be gui-
 ded wth thy wisdom, defended wth
 thy power, holpen, releued, and com-
 forted by thy mercie.

First therefore to begin withall, thou

com-

commaūdest that I shold haue none o-
ther Gods in thy sight: that is to say,
as I should haue thee for my Lord and
God, to looke for all good things most
assuredly at thy hāds, & therefore I shold
put al my trust in thee, be thāksfull vnto
thee, loue thee, feare thee, obey thee,
and call vpon thy holy name in all my
needes, so shold I giue this faith, loue,
feare, obedience, thankfulness & inuoca-
tion or prayer, to none other: no not
in my heart, but onely to thee, or for
thee, where y commaūdest. All this to
doe (oh Lord God) & that with most
ioyfull hart, I haue great cause. For
what a thing is it that thou I. Iouah,
wouldest vouchsafe to make mee as y
hast done: to giue thy sonne for mee, &
to become my God: Oh what am I
that thou wouldest I should put my
trust in thee? This thou doest that I
might neuer bee confounded, but
might bee most happie. What am I
that thou wouldest I should feare
thee? where the onely cause why thou
requir-

requirest this of mee, is not onely because thou hast power to cast both body and soule into hell fire, and because they that feare thee not, shall perish: but also that thou mightest giue mee thy wisdome, that it might goe well with mee in the euill day, that thou mightest reueale thy sonne to me, and thy mercie might bee vpon mee, from generation to generation.

O what am I, that thou wouldest haue me to obey thee: not onely that I neuer perish with the disobedient: but that thou mightest giue mee thy holy spirit, and rewardes innumerable.

O what am I that thou wouldest I should loue thee: the which thing thou doost to this ende, that I might fully, and wholly enioy and possesse thee according to the nature of looue, and therefore doost thou require my whole heart, that I might dwell in thee and thou in me.

What am I that thou wouldest I
Should

should call vpon thee? verily because thou wilt giue me whatsoeuer I shall aske of thee, in the name of thy deere childe Iesus Christ: and euen so wouldest thou haue me thankfull, that thou mightest powe out vpon mee, yet more plentifully all good things. So that great cause haue I to put my trust in thee, to loue, feare, and obey thee, to call vpon thee, to be thankfull vnto thee, not onely in respect of the hurt which els will ensue: but also in respect of the commoditie that heereby cometh vnto me, but most of al, yea, all onely for thine owne sake, for thy goodnes, wisdom, beautie, strength, power truth and great mercies.

But alas (deere father) what shall I say? As in times past horribly I haue broken this thy law, in trusting, in thy creatures, calling vpon them, louing, fearing, and obeying many things besides thee, and rather then thee, euen so at this present I am a most miserable wretch, blinded I am
C thoro

thoꝛow vnbeleefe and mine owne wickednesse, so that I see not firmly this thy power, wisdom, goodnesse, &c. But wauer and doubt of it.

I loue little or nothing, I feare lesse, I obey least of all, thankfulness and prayer are vtterly quenched in mee, by reason whereof I am woꝛthy of eternall damnation. If after thy iustice thou shalt deale wth me simply, I am (Oh Lord) damned & lost for euer, for I am very wicked. But yet in asmuch as thou hast given thy Sonne Iesus Christ to be slaine a propitiatory sacrifice for y sins of the whole world, so y he which beleeueth in him shal not perish but be saued (for so thou hast promised) thy truth now requireth to saue me. How bee it heere thou maist say vnto mee, that I doe not beleue, and therefore not withstanding thy truth and promise, in that I beleue it not, thou maist most iustly after thy Iustice, damme me. Oh Lord God, to this I cannot otherwise answere my vnbeleefe

beleefe is so great, but because thy mercie is aboue all thy woꝝkes, & thy goodnesse and loue is that which all creatures most highly commend and magnifie, as the thing wherof thou art called God: because thou art right good and loue it selfe, because of this thy mercie: gracious God (if thou wilt looke thereon and couple thy truth therewith, then (good Lord) I shall bee saued, and praise thy name so, euer, moꝝe.

Thou shalt not make to thy selfe any grauen Image. &c.

As the first cōmaundement teacheth me, as well, that thou art my God, as what God thou art, therefore of equity I should haue none other Gods but thee, that is, I shold al onely hang on thee, trust in thee, loue thee, serue thee, call vpon thee, obey thee, bee thākfull to thee, so because thou didst reueale thy self visibly & thou mightest visibly

visibly be worshipped, this commaundement is concerning thy worship, that in no point I should followe (in worshipping thee) the deuise or intent of any man, Saint, Angell or spirit: but should take all such as Idolatrie, and image-seruice be it neuer so glorious.

And why? forsooth because thou wouldest I should worship thee as thou hast appointed by thy word. For if seruice be acceptable: it must needes bee according to the will of him, to whome it is done, & not of him which doth it. But in asmuch as of man none knoweth the will and pleasure, but his spirit, except hee reueale (by word or signe) the same: much more of thee (O Lord) none doth knowe thy will, but thy spirit and they to whome thou dost reueale the same.

And therfore abhominable euē in thy sight are all those thinges, which with men are in most force and estimation, because they are not after thy word.

So that the meaning of this precept is, that as in the first I should haue none other Gods but thee, so I should haue no worshop of thee, but such as thou appointest. Whereby therfore I see great cause of thankfulness for this commaundement, in that thou wouldest haue mine outward seruice, and that after thine appointment, least I should busie my braine how best to serue thee.

Good Lord thou needest not my seruice, perfect thou wast before I was, therfore it is for mine owne commoditie that thou commaundest mee, yea euen for mine owne wealth.

Thou mightest haue letten me haue stand all day idle, but such is thy loue, that thou wouldest I should goe into thy vinyard, that with thy seruants I might receiue the hier of blessednes.

And how great a benefit is it, to deliuer mee of so great a burden where-

With I should haue been cumbred,
if I should haue serued thee in any
point after my wlt and reason?
But alas, I not considering what
a promotion thy Seruice is, nor
what an easie Seruice it is and sim-
ple (for one may well knowe what
to doe, and when hee pleaseth thee,
namely, when he serueth thee as thou
hast appointed) as I am and alwaies
haue been vnthankfull, so I am & al-
waies haue bin a græuous transgres-
sor of this thy lawe. For as in times
past when I did not know this com-
maundement, I was an image-woz-
shiper of stockes & stones, &c. Be a bread
and wine, so now I am a worshoper of
mine affections, offering to them the
seruice due vnto thee, though not ther-
by to worshop thee, as I thought when
I kneeled to stockes & stones, bread and
wine, &c. yet with no lesse trāsgression
of thy law, for the which I haue deser-
ued, & doe deserue euerlasting damna-
tion. Of thy goodnes and great mercy
(Deere

(deere father) I beseech thee forgive me
for Christs sake, whome thou diddest
give to bee the fulfilling of the Law to
all the that should beleue. Oh father
I beleue, helpe mine unbeleeve. As
thou hast of thy goodnesse hether to spared
me, trasgressing this thy holy precept,
so of thy goodnesse forgive mee my I-
dolatrie done in times past, as that
I of late I haue committed & do commit.

And as thou by this commaunde-
ment hast deliuered mee from the one,
that is, bowing my selfe to stockes &
stones, so deere father deliuer me from
all other bowing my selfe after mine
owne will, to mine owne affections,
that I may haue none other God in
heart but thee, nor doe seruice to any o-
ther but onely to thee, and for thee, af-
ter thy word as thou commaundest.

Oh open mine eyes to see thy will
in this thy gracious precept.

Give mee a will to loue it hartlie,
and an heart to obey it faithfully, for
thy deere Sonnes sake Iesus Christ
our

Thou shalt not take the name of the
Lord thy God in vaine.

By this commaundement I per-
ceiue (O Lord that as in the first
thou wouldest in the exterioꝝ seruice
of thee, I should vtterly abandon
mine owne will and reason, and all
the reasons, or good entents, of man, &
wholy giue my selfe to serue thee after
thy will and word: so heere doost thou
begin to tell mee how thou wilt haue
my tūg excercised in thy seruice, and
therefoꝛe thou biddest mee not to take
thy name in vaine, as by temerariouse
or vaine swearing, by cursing, pray-
ing without sence, as those doe, that
pray in a tongue they know not, pray-
ing without faith, or attent considera-
tion of the thing desired, without har-
ty desire and certaine expectation of
obtaining that which is to thy glorie
and my saluation: also by iesting, or
foolish abusing, or negligent reading

or hearing of thy holy word, by the which thou, as by thy name, art knowne: and in like manner by denying thy truth and word, or concealing it when occasion is offered to promote thy glory and confirm thy truth.

By reason whereof I may well see, that thou wouldest haue me to vse my tongue in humbly confessing thee and thy word and truth after my vocation, in praying heartily, and calling vpon thy name, in Reading, and hearing thy word, and speaking thereof with allreuerence, dilligence, and attention in thanks giuing and praysing thee for thy great mercie, instructing my brother & admonishing him when he erreth, after my calling and vocation, with all humblenes, gentlenesse, and loue.

Thus wouldest thou haue me to exercise my tongue, & not to thinke that the exercising of it in this sort, is a vaine & vnprofitable thing, but a thing that pleaseth thee, and profiteth my
selfe

selfe & other. And for asmuch as thou knowest y our tongue is a slipper member, and we be y negligent ouer it, and of the great commodity y might thereby come to vs and other accordingly: thou hast added a fearefull, and most true commination, that though men will finde no fault oꝝ punish vs therefore, yet wilt not thou holde him guiltles, that taketh thy name in vaine. As by many examples we are taught, as in thy holy word, so by dayly experience, if we would consider the same.

And therefore I haue great cause to giue praise and thanks to thy most holy name, for many great benefits which by this Commaundement I receiue and ought with thankfulness to consider. First that it would please thee not onely to giue mee a tongue, where thou mightest haue made mee speechles: but also that thou wouldest haue it sanctified to thy seruice. Againe, that thou wouldest not onely reueale thy name vnto vs: but also wouldest

wouldest giue me leaue to cal vpon it, praise & publish it, yea thou hast commaunded me so to doe, and not onely commaunded, but hast promised that thou wilt heare my praier, & that my praising of thee & confessing thy word & truth shall not be in vaine. Thirdly that thou wouldest all men should vse their tung so, that thereby I might be the better instructed, admonished, and occasioned to vse my selfe well, and in the obedience of this thy holy precept. But what goe I about to reckon by tale y causes of thaks for this comaundement, seeing that they be innumerable? if a man should but looke euen vpon thy verie word, by the which as by thy name thou art moste truely knowne: the which word thou commendest vnto vs in this commaundement. .i.c. as thou doest preaching, priuat admonishing, thanks-giuing, and praier, the the which nothing is more profitable to vs in this vale of misery.

But gracious good Lorde, I acknowledge

knowledge my selfe not onely to bee a most vnthankfull wretch for this thy holy precept, and the great mercies which heere thou hast I perceiue thou hast most graciously powred vpon me, and doost yet still offer vnto me, but also that I am a miserable transgressor of this thy most holye, good, and blessed commaundement, as alwaies I haue been in times past.

Horrible haue I abused thy name in swearing, cursing, & iesting wickedly. I haue called vpon other names then thine, as the names of Peter, Paule, Marie, &c. yea of some, whose saluation is to be doubted of, I haue foolishly prayed in such a tongue as I knewe not what I prayed, and said, with many other transgressions of this precept, wherein yet I am conuersant, as in seldome praying, and when I pray I am not attent, nor verie desirous of the thing I aske with my tongue.

After prayer, I doe not earnestly
looks

looke for the good things asked and prayed for, and therefore when I obtain my request, I am most vnthankfull: thy word I reade little and most negligently, forgetting forth with what I reade: I admonish not others when I heare them abuse thy holy word: I am afraide (for feare of losse of friendes, name, or life) to confesse thy truth, Gospell and name, which was called vpon me in Baptisme and not in vaine, if I did not thus make it in vaine. But alas I can in no wise comprehend the multitude of my trangressions, concerning this thy lawe. But this is a sinne aboue other sinnes that vnder thy name, word, and Gospell, I play the Hipocrite, hauing more care for mine owne name, then for thine.

For if my name were euill spoken of, it would grieue mee. & I would defend it, but alas I heare thine dayly euill spoken of, and see it prophaned by false Doctrine, and euill liuing, but it
græueth

greeueth me not. After my vocation I seeke not, nor doe not goe about to redresse these thinges in my selfe and in others. And why? because (good Lord) I loue my selfe better then thee, & not thee with my whole heart. Thy first cōmandement hath no place with me as it should haue, it possesseth not my heart, minde, & will as thou requirest, mooste to mine owne commoditie.

By reason wherof I am worthy of eternall damnation. Oh what shall I doe (gracious God) which not onely haue been so greuous & filthy a swea-
rer, curser &c, so great a caller vpon dead creatures, & so hainous a transgressor of this lawe, but also at this present doe so horrible & hypocritically offend thee in taking thy name in vain and that so many waies, in praying and not praying: in reading and not reading, in speaking & not speaking, & not confessing simply & from my heart thy Doctrine, truth and name, but regarding mine owne name farre aboue

it. Shall I flee from thee? then vndoubtedly I am more guiltie, and more shall disobey this thy holie precept, adding sinne to sinne, whereas thou wouldest I should cal vpon thy holy name (deere Lord) which hast giue thy deere sonne (Jesus Christ) to be a Mediatour for vs, y^e thorow him, we might finde, not onely grace for the pardon of our sinnes past: but also for the obtaining of thy holye spirit, as well the better to vnderstand, as also the better and more frankly to obey this thy holye precept for euer. For his sake (therefore deere God) pardon my sinnes past and present, whereof this law dooth accuse me, & graunt (most gracious Father) that I may bee endued with thy holy spirit to know and loue thy holy name, word and truth in Jesus Christ, y^e I may be zealous, wise, and constant, & that my tongue may be sanctified henceforth & guided with thy holye spirit and grace, to publish, confesse and teach, after my vocation

to others as occasion is offered, thy truth and Gospell, to call vpon thy name in all my neede, to giue thanks vnto thee, praise thee, magnifie thee, and to sanctify thy holy name as a besell of thy mercie for euer and euer.

Remember that thou keepe holy the Saboth day. &c.

After thou hast tolde mee how in the eternall seruice of thee (gracious Lord) thou wilt haue my tongue vsed: so doost thou now teach mee, thou wilt haue mine eares and all my whole bodie occupied, namely in sanctification and holines, that is in those things which thou peculiarly hast appointed to bee meanes immediatly to helpe to that ende, as in hearing thy word preached, and vsing the ceremonies of thee appointed euen as thou hast commaunded. For the which thinges to be exercised of thy people, thou at the first diddest appoint a certaine

saſine day, namely the ſeauenth day,
 which therefore thou calleſt the Sa-
 bath, that therby they with their chil-
 dren and Family, reſting from all ex-
 terioꝝ labour, which hindreth the Me-
 ditation of the minde, might not one-
 ly bee moze able to goe on thꝛough
 with their tranell & labour (foꝛ with-
 out ſome reſt nothing can endure, in
 reſpect whereof thou wouldeſt the be-
 rie beaſt which in labour were exerci-
 ſed, ſhould haue the pꝛeuiledge of this
 Sabbath) but alſo and much rather,
 that thy people might with their fa-
 mily and children, bee inſtructed and
 taught: firſt by the miniſtrie of thy
 woꝛd in pꝛeaching and catechiſing: ſe-
 condly by the vſing of thy ſacraments
 appointed after thy commandement
 and inſtitution, they might be aſſured
 of thy promiſes: thirdly by pꝛaying,
 they might be augmented in all God-
 lineſſe: and laſt of all by their meeting
 together, and exerciſing all theſe thy
 woꝛkes of Sanctification, they might
 increaſe

increase in loue and charitie one to-
wards an other as members of one bo-
dy and fellowes of one inheritance,
and thus by meeting together, pray-
ing, and vsing thy Sacramentes,
they might be instructed in thy
Lawe and of that Sabaoth, where
into thou thy selfe diddest enter, af-
ter thou hadst made the worlde, cea-
sing from thy woꝛkes, not of conserua-
tion but of creation, into the which as
after this life & the woꝛkes of this time
they should enter: so now they begin
spiritually to enter in resting from
their owne woꝛkes, which the olde
man moueth them vnto: not that (good
Lord) thou wouldest these woꝛkes ap-
pointed foꝛ the sabaoth day should not
be exercised at any other time but one-
ly on the Seuenth day: but because
thou diddest as well ordeaine them foꝛ
a pollicie to endure till the comming
of Christe, as also according to the re-
uelation of thæ in that time diddest o-
pen thy self, beginning then in figures
and

and shadowes, whose verities in the time were to be opened, therefore it pleased thee to appoint then the seauenth day, which seauenth day, although by reason of the pollicie being by thee destroyed, & by reason Christ the veritie and bodie of all shadowes, it be abrogate from vs, yet standeth this commaundement in force aswell for the works of Sanctification, that is for preaching the word, comming to heare it, for praying, vsing the Sacraments, and comming together to that end: as also for those dayes which by common order, and on good ground are ordained & receiued, how be it with this libertie: that necessitie of our faith & sanctification and charitie may dispense therewith, occasion of wilful and witting offence being auoided, &c.

So that heereby I perceiue thy will and pleasure to be, that I should at all times, as much as charitie and necessitie will permit, giue over
my

my selfe, and cause all other whome I haue charge of, so to doe (especially on the Sundaies and other holy daies being receiued and to that ende appointed) to the resorting to the temple & places appointed to prayer, to heare with meekenes thy holy woꝝd and vse thy Sacraments and ceremonies as thou hast commaunded, and o terercise all things which might be to the confirmation and propagation of thy holy Religion, oꝛ make to the encrease of loue & charitte, as giuing to the pooꝛe, reconciling such as be in variance, visiting the sicke, and euen (as it were) beginning that Sabaoth whereof C. say speaketh.

By reason whereof I haue great cause to thanke thee (most gracious father) that thou wouldst appoint mee to bee in this time, wherein thou hast moze plentifully reuealed thy selfe then thou diddest, not onely before Christ his comming, but also since Christes ascention.ouer since Eng-
land

land was England diddest thou so manifestly reueale thy truth, as thou hast done in these daies. Great cause I haue to thank thee that thou wouldest institute the ministry of thy word and Sacramentes, as meanes whereby thy holy spirit is effectuall to worke in our heart Sanctification.

Great cause haue I to thanke thee that thou wouldest keepe the booke of the Prophets and Apostles vntil this time. Great cause haue I to praise thee that thou wouldest giue mee such knowledge in them as thou hast done of thy great mercie. Great cause haue I to thanke thee for thy good and true ministers and preachers of thy word which thou hast sent amongst vs, and giuen me grace to heare them.

Great cause haue I to thanke thee that in this Region thou hast giuen so long quietnes, and harborrough to thy church.

Great cause haue I to thanke thee, for that thou wouldest make me such
a man

a man in whome thy holy spirit might worke. Great cause I haue to thanke thee, which wouldest call mee into thine eternal Sabaoth and rest, full of all ioy, such as the eye hath not seene, the eare hath not heard.

Great cause haue I to thanke thee, that so many daies are appointed for this ende, that we should meete together to heare thy word and receiue thy Sacraments. Great cause haue I to thanks thee for the institution of thy Sacraments, which thou hast ordained, as thy visible and palpable words, to the obsignation and confirmation of the faith of all such as vse the same after thy commaundements. But infinite are the causes for the which I ought to giue thee thankses for this commaundement.

But alas I am not onely vnthankfull, but also a moste miserable transgressour of it: I wil not now speake of my transgressions past concerning this commaundement presently, they
are

are so many that I cannot.

For thou knowest how I doe not
onely at conueniēt times on the work
daies keepe my selfe away from com-
mon praiers in the congregation and
assemblie of thy people, & from hearing
of thy worde, but also on the Sabaoth
dayes to ride or goe about this or that
worldly busines: I am verie p̄rest, to
sit downe at this Tauerne, and to
go to that mans table: I am readie at
the first bidding: but alas to resorte to
the table of thy Sonne & receiue with
thankfulnesse the Sacrament of his
body and blood for confirmation of my
faith, (that is,) to learne spirituallye
to taste Christ his body broken & his
blood shed, for the remission of my
sinnes: to doe this, oh how unwill-
ling am I: To goe to Masse and Sa-
cringes with such like Idolatrie, I
haue been a great time moze ready
then now I am to heare thy worde, &
vse thy sacraments as I shold doe thy
ministers: I pray not for thy church, I
am

am not careful (good Lord) that wicked doctrine should at any time preuaile: Idolatarie, supersticion, and abomination abound: the sacraments and sacrifice of thy deere sonne Iesus Christ should bee blasphemously corrupted: when for preaching, there should be nothing but Massing, for catechising, censsing: for reading of the Scriptures, bel-ringing: for singing of Psalmes & Godly songes to our edification, all should bee done in latin, with such notes, tunes, ditties and descants, that vtterly the minde is pulled from the consideration of the thing (if men did vnderstand it) vnto the melodie, as it hath bene in times past. Al which my wickednes brought in, my prophaining of this commaundement, & my not praying. Thy ministers were in prison, dispersed in other countries, spoyled, burnt, murdered, many fell (for feare of goods, life, name, &c.) from the truth, they receiued most manifest Idolatrie: false Preachers abounded

bounded amongst thy people dreerely
bought euen with thy blood, they
were not fed with the bread of thy
word, but with swilling.

Antichrist wholly preuailed, and yet
foz all this, alas I am too carelesse, no-
thing lamenting my sinnes which
haue been the cause of all this. O deere
Father forgiue mee foz Christes sake
and bee mercifull vnto mee, and as of
thy mercie thou hast ginen me time to
repent: so giue me repentance.

Graunt me thy holy spirit to open to
me this thy lawe, so that I may know
thy will in it, loue it, and alwaies obey
it: thy good spirit sanctifye me, & worke
in me a true taste of eternall life, and
pleasure in the meditation of it, giue
me (gracious good Father) one little
mouthfull of that bread that thou fed-
dest Hely withall, giue mee that with
him I may come into mount Horeb.
Helpe thy church, cherish it & giue har-
borough hère and else where, foz
Christes sake purge thy ministerie
from

from corruption and false ministers,
 send out preachers to feed thy people:
 destroy antichrist and al his kingdom:
 giue to such as be fallen frō thy truth,
 repentance, keepe others from falling
 and by their falling doe thou the more
 confirme vs: confirme the ministers
 and poore people in prison and exile,
 strengthen them in thy truth, deliuer
 them if it be thy good will, giue them
 that with conscience they may so an-
 swere their aduersaries, that thy ser-
 uants may reloyce & the aduersaries
 bee confounded: auenge thou thine
 owne cause (O thou God of hosts) &
 helpe all thy people, and me especially
 because I haue most neede.

Honour thy Father and Mother that
 thou maist liue long. &c.

After that thou hast told me (good
 Lord) thy will concerning the
 seruice which thou requirest inward-
 ly and outwardly to bee giuen vnto
 thee: now doost thou begin to tell me
 what

What thy will is, that I should doe & leave undone for thy sake vnto man. And first thou settest before mine eyes, them whome thou for orders sake and the more commoditie of man in this life, hast set in degree and authoritie aboue me, comprehending them vnder the name of Father and Mother, that I might knowe y^e as of thee they are commaunded to beare towards me a fatherly loue & a motherly care in y^e very names of father & mother wherewith thou honorest them: so am I commaunded of thee to doel that which is most equal and iust (as the verie brute beasts do teach vs) (that with childely affection and duetie I should behaue my selfe towards them, y^e is, I should honour them, w^{ch} comprehendeth in it loue, thankfulness, reuerence, & obedience, and that not so much, because they be my parents, & in their offices are careful for me (for it may be they wil neglect y^e doing of their dueties towards mee) but because thou commaundest

mee so to doe, howsoever they doe. So that by this commaundement I perceiue that thou wouldest I should consider them whome thou hast placed in authority and superiour degree, as parents, Magistrates, Maisters or such like, and accordingly behaue my selfe toward them. Honour them, that is to say, loue them, be thankful vnto them, reuerence them and obey them for thy sake so long as they passe not their boundes, y^e is, so long as they require not otherwise then thou hast given them commission or permission to doe.

And for asmuch as thou seest their care and office is great, & our corruption to obey is verie much, as wel to encourage them in their vocation to be diligent, as to enflame mee to humble obedience vnto them. there thou wilt make them more willing to sustaine cares for mee: thou addest a promise, that is long life, which so far as it is a blessing from thee thou wilt endue vs with all,

Whereby

Whereby we may gather that a ciuill life doth much please thee, and receiveth heere rewardes, especially if we leade it for conscience to thy lawe. And on the contrarie part, a disobedient life to them that bee in authoritie, will bring the sooner thy wrath and vengeance in this life. All which worketh much to the commendation of the State of politick and ciuill Magistrates.

By reason heereof (deere Father) I see my selfe much bound to praise thee & heartily to obey this thy commandement. For in it and by it thou declarest thy great loue towards vs, which euen in this present life, our Pilgrimage and passage to our home, wouldest haue vs to enioy the benefit of peace, and most seemely quietnes and order, and by this order so couple vs that none should contemne or despise another, but euen high and lowe to bee and account themselves as Parents and Childzen. Perticulerly for my part. I cannot but say that I haue

most cause to thanke thee for my Parents, Scholemasters and others, vnder whose tuition thou hast put mee, no pen is able to write the perticuler benefits, which I haue heereby receiued in my infancie, childe-hood, youth, middle age, and alwaies hitherto. O howe good a Lord hast thou declared thy selfe to mee, within them, and by them hast nourished, fed, instructed, corrected, defended & most graciously kept me. I could reckon innumerable behinde me, and but few befoze mee, so much made of and cared for as I haue bin hetherto. No small token of thy loue to mee ward is it, that thou wouldest engraue in their hearts and commaund them vnder paine of damnation to bee carefull ouer mee, to doe me good and prouide for mee, as they haue don or rather thou by them publicly. Also for the common wealth and such as thou hast placed in authoritie ouer me in both thy Regiments, if I considered them that haue bin, and
them

them that bee: I could not but praise thee (good Lord.) For no lesse praise worthe art thou for the chastising vs and admonishing vs (in time past by them that were in authoritie) of our ingratitude and vnthankfulness, then by such as haue bin & be for all kindes of good things. But infinit are y causes of thankfulness which this commaundemet considered, should stirre vp in me. But alas (most merciful father) as I acknowledge my selfe most vnthankful vnto thee, for all thy benefits powred vpon mee in this life by my parents, nurses, tutors, maysters, Magistrates, Bishops, Pastors and good friends, euen from my cradle vnto this houre: so vnto the haue I alwaies bin & am, in not louing them: as my colde-nes in praying for them, & to my power in helping them declareth, & also my not reuerencing the, my contemning them, and temerariousnesse in my mistrusting or to narrowly & to straightly looking at them and their duties,

Shew

Metweth and not obeying them, as by
my contumacie appeareth, not onely
when anye thing to mee vnpleasant
or vnprofitable: but also profitable
and conuenient is required. And yet
I speake not of the euill and mutter-
ing reports, of the offences in trans-
gressing the polittike lawes, for appa-
rell & meates & other no small offences
which I haue committed & giuen. Oh
this is a sin (deere father,) y I alwaies
haue been a priuat more then a com-
mon-weale man, alwaies I seeke for
mine owne commoditie, contemning
that which maketh to the comodity of
others. As for my disobedience & wick-
ed behauiour towards mine owne pa-
rents and all other whome thou hast
set ouer mee (deere Father) no tung
can expresse it, & therefore I am wor-
thy of damnation. But (gracious god
Loyd and deere Father) I beseech thes
for thy Christes sake, to haue mercie
vpon mee, and pardon mee, as of thy
goodnes it pleased thee to pardon the
Patri-

Patriarchs. Thou hast giue this commaundment as thy holy law to open to vs, how corrupt we are, & how much we swarue from the Patterne, where after wee were first made and once agreed thereto befoze Adamis fall, that we might loath our selues and enen thereby bee driuen to seeke and set by thy sweete mercies in Iesus Christ, whome therefoze thou diddest send to fulfill the lawe in his flesh, that wee might borrow of him the same, by true faith, which of thy goodnesse, worke in vs by thy holy spirit: and open this lawe vnto vs that wee may moze and moze increase in the knowledge, loue, & obedience of it to thy glorie, and our saluation. Amen. Deere father, be mercifull to our Magistrates, especially the Kings highnes, whose heart with the residue of his Councillers, turne into thy Testimonies, giue them thy wisdomie and scale to the truth according to knowledge, that they may vse the power they haue receiued of thee
to

to the cherishing of thy Church, that
 with vs heere thy word may haue free
 passage and thy true worship may bee
 maintained: and not onely heere, but
 also euerie where among those whom
 thou wouldest we should pray for. Be
 mercifull to my pooze Parents (graci-
 ous Lord) with my Bretheren, Sitt-
 ers, wife, Children, family, seruants,
 kinsfolks, neighbours, as thou know-
 est they haue all neede. Giue vnto the
 hearts of all Parents, Maisters and
 such as bee in authoritie heere or else
 where, that they may according to
 that thou hast put them in trust with-
 all, be faithfull, dilligent, carefull, and
 happie. Graunt vnto children, Ser-
 uants and Subiects, that euerie
 one may render loue, obedience,
 thankfulness, and reuerence to all
 such as thou hast put in authoritie o-
 ver them.

Blesse the church and send it peace
 and harborough heere or else where.
 Blesse the common weale and send vs
 peace.

peace. Blesse the Dioces & Shires and
send them good Bishops and Iustices.
Blesse euery houtholde and family,
that thy peace may be in the same con-
tinually. Finally, write this lawe and
all thy lawes in our hearts wee be-
seach thee, that wee may keepe them.
Amen.

Thou shalt do no murder. &c.

AS in the commaundement going
next befoze, thou settest befoze
me the personages of all such as thou
for the commoditie, order, and peace
of mā in this life hast placed in autho-
ritie, accordingle of vs for thy sake
to bee esteemed, so doost thou in this
commaundement set befoze vs to look
on the personages, of all men general-
ly, high and lowe ouer' whome thou
giuest vs a charge that wee shall not
kill or murther them. In which word
thou comprehendest all kinde of ha-
tred or malice, in word thought or
deede,

deede, as thy deerely beloued Sonne
expounding this commaundement
both teach. Yea because thou wouldest
all men should be deere vnto vs,
beeing all of one substance, of one si-
militude, comming of the same pa-
rents Adam and Eue, made of one
God, redæmed of one Christ in whom
we should be coupled, as members of
one bodie, & liue to the ayde, succour,
and comfozt one of an other, because
of this (I say) easily wee may see that
not onely thou forbiddest heere to be-
ware of all kindes of displeasures: but
also I commaūdest vs to beare & exer-
cise al kinde of loue & fauour, in heart,
word & deed, & that for thy commaun-
dements sake, for else towarde our
enemies our hearts would arise, and
be great, in that they contemning their
dueties towarde vs, seeme to deserue
the like at our handes.

By reason heereof I haue great
cause to thanke thee deere father: for
hereby I see how that thou dost much
loue

loue my soule , which art so carefull
 ouer my bodie , so that hee which
 hurteth it , displeaseth thee : and hee
 that doth it good pleaseth thee, if so bee
 hee doe it for thy sake. By this com-
 mandement now I see that it is thou
 that hast kept mee from dooing many
 euils, which else I should haue outra-
 giously don, eand hast stirred me vp to
 doe good to my Bretheren if at any
 time I haue done any , euen as thou
 hast also kept and doest keepe present-
 ly others from dooing mee hurt , and
 hast and doost stirre vp those that doe
 me good, to doe so vnto me. Oh howe
 great is the multitude of thy benefits
 good Lord wherewith thou hast ouer-
 whelmed mee, and the which through
 this commaundement I perceiue my
 selie to haue receiued, presently to re-
 ceiue and so long as I liue am like to
 receiue: for thou commaundest al men
 euerie where to doe me good, loue me,
 defend me, and cherish me, such is thy
 loue to me in this present life and that
 for

for my bodie: oh how great is thy loue
then to me in everlasting life, and that
for my soule? If in a strange countrey
so great is thy protection: howe great
is it at home? But alas (deere Lord)
how vnthankfull haue I bin and am
still for these thy fatherly benefits? oh
mine ingratitude, (yea Lord) horri-
bly haue I transgressed and still doe
transgresse this thy gracious pzecept
in pride, enuie, disdain, malice, hard-
nes of heart, vnmmercifulnes, and com-
temning thy Childzen, saints and ser-
uants, self lous altogether raigneth in
me and desire of praise, rule and fame:
I am so farre from loue and mercie in
heart (good Lord) that no man can
heare it in my tongue, nor see it in my
wozkes, but rather cleane contrary,
and that generally and vnto them, to
whome I am most bound perticuler-
ly. By reason whereof I haue deser-
ued everlasting damnation and to be
cast away from thy pzeence for euer.

Oh most gracious Father forgive

me for Chriftes sake I beſeech thee. For to this end diddeſt thou giue this commaundement, that I ſeeing my corruption & deprauate nature by ſin, might come to thy mercie deſerued by Chriſt & through faith in him, might finde not onely pardon of that which is paſt, but alſo thy grace and holy ſpirit to begin in mee the obedience to this and all other thy holy precepts for euermore, ſo be it.

For this thy Chriftes ſake (deere father) I beſeech thee therfore to take from me and al other for whome thou wouldeſt that we ſhould pray, all enuie, pride, arrogancie, diſdain, hatred & all ſuſpicioſnes, and graunt vnto vs bowels of mercy, humilitie, patience, meekenes, long ſuffering, gentlenes, peace, charitie, and all kinde of brotherly loue, comfort the feeble, releue the poore, helpe the fatherles, heale the ſick, bleſſe the afflicted, ſhew thy great mercy vpon all poore priſoners, and deliuer them in thy good time, remember

member thy pittie towards all strangers, Captiues, Widowes and such as be oppressed.

Thou shalt not commit adultery.

HEEre (good Lord) thou goest about to commaund vnto mee, as loue in the other, so purenes and chasticitie in this: and therefore: thou saiest I should not commit adulterie, in the which word (thy Sonne our Saviour Iesus Christ) doth comprehend all vncleanenes, yea the verie concupiscence and abusing of the heart in lusting after any mans wife or otherwise vnc chastly. By the which it is that thou wouldest haue vs to loue in our selues and others, puritie & cleanes, that wee might be holy as thou our God art holy & our bodies being temples of thy holy spirit might be kept pure & accordingly, easily we may see that as thou forbiddest all vncleane deedes, words, lookes, and thoughts: so doost thou

com

command vs to loue and exercise all puritie, chastitie, cleaneenes, sobriety, temperancie &c.

By reason whereof I haue great cause to be thankfull vnto thee, which not onely for the helpe and commoditie of man: but also for remedie of mans infirmitie, hast made Woman-kinde and ordained the state of matrimonie which in thy sight is so holy & pure that thou accouptest the bed and act of generation betweene man and wife, in this state of matrimonie to be an vndefiled thing, and such care thou hast ouer the personages married and their condition, that vnto damnation they sinne, which not onely goe about to defile that bed, but within their hearts doe wish or desire it, yea which doe not endeuor themselves w^{it} thought, word and deede, to helpe that puritie and cleaneesse betweene married folkes be kept. But the great causes thou giuest vs to thanke thee for this state and ordinance and for thy
defen-

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 defending vs by this commaundement, are innumerable.

Full well I see that it is thou which by this commaundement not onely restrainest mee, but also keepest my wife from impuritie, which else wee might both commit.

Great is thy loue (O good Lord) and more then I am able to consider, which declarest thy selfe to be thus careful ouer me concerning the benefits which come vnto mee both for the minde, bodie, and goods, by sobriety and temperancie, which heere thou requirest. Truly this I cannot but see, that I haue great cause to thanke thee which art so carefull ouer me, as by this commaundement I well see.

But alas (good Lord) what shall I say, which am and haue been so farre from thankfulness, that I am to bee accompted amongst the moste vnthankfull, yea thou knowest it good Lord. Filthily haue I broken this law, and caused other so to doe, of
 whose

whose repentance I am vncertain, as also my tongue alas hath often bin so shamefully exercised, mine eyes and my thoughts so wickedly abused. All this geere I haue encreased by mine intemperancie in eating, drinking, cherishing my bodie, &c. I haue also hurt my bodily health, minished that which I and others should line on, and horribly hindered all good prayers, and meditations, wherein though I haue time and place, yet alas I nothing exercise my selfe as I should doe.

By reason whereof, I haue deserued euerlasting damnation. Oh good Lord and gracious father, doe thou for thy names sake & in Chzistes blood, pardon me and forgive me I beseech thee, and as thou hast moste mercifully hitherto spared me: so of thy mercie put away my trespasses, & the transgressions of those tohome I haue caused to sinne: let that loue which mooued thee to pardon Iudas with Thamar, dauid, Bersaba,

Bersaba, and the great sinner of whom we reade in *Saint Luke*, moue thee to pardon and forgive me also. Thou gauest this commaundement to this ende, that I might knowe my sinne and sinfull nature, and so theereby be dzine to thy *Christ* crucified for whose sake I aske mercie, and also that thy good spirit may be giuen vnto mee to purifie me, and worke so in mee, and with mee, that I may truely knowe, heartilie loue, and faithfully obey this thy holy p:cept inwardly & outwardly now and for euer. Amen.

Gracious good Lord graunt to me & my wife y we may dwel together according to knowledge, & may keep our beuelles in holines: graunt (*O Lord*) that we may bee pure & vndefiled and graunt the same to all that be married, and to them which be vnmarrried, graunt y they may liue a pure, chaste, and vndefiled life, and if they haue not the gift of singlenes of life: graunt the such mates with whome they may
liue

liue holily to thy praise.

Deere father giue mee the gift of sobriety and Temperauncie & graunt the same to al them whomin thou wouldest I shold pray for. As in times past I haue vsed my tung and other members euill: so now (good Lord) graunt that I may vse them well, chastely and godly. This I pray thee graunt thorough Iesus Christ, & finally (Oh Lord) both in soule and body sanctifie me, and as in thy temple, dwell in me, now and for euermore.

Thou shalt not steale.

Now that thou hast taught mee the seruise required of thee for me to obserue towards the personages of all men and women of euery condition: thou beginnest to tell mee what thou wouldest I should do concerning their goods, as in the next commandement befoze this thou diddest commaund vnto me sobriety & purenes: so
doost

doost thou in this, Justice and righteousness, forbidding me to steale. Under the which word, thou comprehendest all kindes of deceit, which thing thou doost because thou wouldest that I should giue my selfe wholly to the studie and exercise of Justice, as in the precept next going before thou wouldest, I should giue ouer my selfe wholly to the keeping of sobriety and purenesse. So that I see thy good pleasure herein, is not that I should anonely abstaine from all theft, but also from all fraud and craft in word or deede, yea that I should earnestly followe and exercise all equitie, truth and iustice.

By reason whereof I see my selfe much bound to praise thee which art so careful ouer my goods and substance. that if any man should goe about to steale from mee, or to defraud me in any thing, yea whosoever goeth not about to keepe and care for that I haue, as hee would doe for his owne, the
same

same displeaseth thee.

O Lord, if thou hast such care for my goods, cattel, & such pelf: how great is thy care for my soule? If this one commaundement were not: I perceiue, as I for mine owne part should haue done and doe much worse then I haue done: so much worse had been done to me & mine then hath been. It is thou good Lord (I perceiue) that hast both giue me al that I haue, & also still conseruest and keepest the same, and not mine owne policie, wisdom, and industrie: for in vaine were all this, except thou diddest vouchsafe to vse and take it as a meane to worke by. There is nothing therefore that I haue, but whensoever I looke vpon it, by this commaundement I learne thy goodnes, strength & power: for as thou giuest it of thy mercie, so it speaketh to mee, that presently thou still doost keep it for me, so that exceeding great cause haue I to thank thee for this precept deere God & most gracious Lord.

But

But alas I am so farre from thank-
fulnesse (as alwaies I haue been for
all care for mee and for all that euer
thou hast giuen vnto mee) y^e as I haue
bled subtilty & craft, yea sometimes
theft, and bribery: so now (good
Lord) I still when occasion is offered,
do exercise the same. I liue also volup-
tuously of that thou hast giuen and
lent me, and nothing consider what e-
quitie requireth, & what or how great
the necessitie of the poore is, whome
I doe thus defraud by erreffe and pro-
digallitie. That which I borrow, I
with vnwillingnes do repay, I vse it
more negligently then I would doe
mine owne. Lacke of excommunicati-
on, of iustice, the great vsury, robbery,
oppression & such like wickednes, as
is exercised amongst vs: I lament not,
labour not after my vocation for the
redresse of the same. I pray not to thinke
there about, but neglect altogether.

Yea euen those thinges wherewith
I am put in trust, or am hyed

to doe, those (I say) I doe with great negligence, so that great is my sinne herein, and worthy I am of damnation. But mercifull God, I beseech thee for Chyistes sake, to haue mercie vpon mee, and to pardon mee my vnthankfulnesse, thefts, fraudes, deceits, auarice, negligences & great carelesnesse for the lacke of iustice and for the monstrous oppression, vsuries, excesse, ryot, the which bee horribly exercised in the common weale. For thy mercies sake in Christ Iesus (O Lord) whome thou hast giuen to fulfill the Lawe for them that doe beleene, giue mee true faith and thy holy spirit to worke in me the knowledge, loue and perpetuall obedience of this thy holie precept, and all other thy commandements for euer.

Deere Lord giue vnto me and to al (whome thou wouldest I should pray for) the hatred of all craft, and loue of al iustice: graunt to the oppressed, thy comfort; to w;ongers repentance: to
 C. theues

theeues and deceauers, that they may make restitution of the wrong & deceite they haue falsly and craftlie to other vsed: to Iustices of peace, Landlords, and the rich of the Worlde, that they may haue thee before their eyes, loue their poore tenants and bretheren: to laborers and artificers, that they may be dilligent in their worke and labour and that wherewith they are put in trust.

Thou shalt not beare false witnesse against thy neighbour.

NOW doost thou (most gracions Lozde) instruct mee in this commaundement holwe I should vse my tongue towards my neighbor and be haue my selfe concerning his name, forbidding me to beare false witnes: in the which thou forbiddest mee all kinde of slaundering, lying, hypocrisie, and vntrueth, and why? because as members of one body: thou wouldest we should speake truth one to another

ther, and be carefull euerie one to couer others infirmitie, and with our tongue defend the names of others, euen as wee would that other should defend ours. So that in this commaundement, as thou forbiddest mee all kinde of euill, perillous, calumnious, and vnttrue speaking: so doest thou commaund mee to all kinde of Godly, honest & true reporte, & talke.

My reason whereof I haue great cause to praise thee, in that I see thee to be carefull ouer my name, that all men are by thee commaunded to defend the same. O precious God, great is thy care ouer my soule I now perceiue.

If this commaundement were not: I see, as I should haue done, and do much worse with my tongue to others then is hapned, so should I haue felt of other towards me.

Besides this no small commoditie is it to me that thou wouldest all men should vse truth in all their wordes to

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 me. Oh how great a good thing is this
 vnto mee? If we consider the hurt that
 cometh by vntruth and by wordes,
 where though many are deceaued:
 easily may we see a wonderfull bene-
 fit and care of thee so: vs in this com-
 maundement.

But (gracious Lord) like as I ac-
 knowledge my vnthankfulnesse to be
 monstrouse and great, and alwaies
 hath been heatherto: Euen so yet con-
 tinue I in wonderfull hipocrisie, in all
 my conuersation, often lying, & spea-
 king as vaineely: so offensively flesh-
 ly, subtelly, calumniously, and giuing
 my eares to heare such thinges as bee
 slanderously spoken, not repugning
 or admonishing other, as the slander-
 er, to doo as he would be done by, to
 tell his tale where hee should tell it:
 neither admonishing the party slan-
 dered of that which is reported of him,
 thereby to take better heede, but ra-
 ther I augment it. By reason where-
 of I haue deserued eternal damnatio.

But

But thou good Lord bee mercifull
 vnto mee I beseech thee for Chzistes
 sake, whom thou hast ordain'd to bee
 the ende of the law to all them that
 doo beleene, as well for pardon of that
 which is past, as for not imputing the
 imperfection that remaineth. In his
 name therefore (Good Lord) I beseech
 thee to pardon mee, and giue mee
 thy holy Spirit, to open to mee this
 law and all other thy precepts, so to
 vnderstand them, that I may hearti-
 ly loue them, and faithfully giue my
 selfe to the obedience of them for euer.
 Graunt me thy good spirit, to sanctifie
 my tongue that it may bee kept from
 lying, slaundering and all such vices,
 and that it may bee continually vsed
 in thy seruice, & speaking that which
 may bee to edifie, to thy glorie and
 praise, through Iesus Chzist our
 Lord. Amen.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his Seruant, nor his Maide, nor his Oxe, nor his Ass, nor any thing that is his.

Here O most gracious Lord and God, thou giuest mee the last commaundement of thy Lawe who hauing taught me what outward actions I shall auoide, that I doe not thereby offend or vndoe my neighbour, as murther, adultery, theft, and false witness; now thou teachest me a rule for my heart, to order that well, from the aboundance wherof al our woorks and woordes proceede, that I shall not couet any thing y is my neighbours.

I know heereby, that if hee haue a fairer house then I, I may not wish for it: if hee haue a more beautifull wife then I, I may not desire her: if he haue an honest and a faithfull seruant, and such a one as helpeth to get his living,

I

I must not thinke to my selfe, I wold
 I had him away from his Maister: I
 may not desire to take from him his
 Dre nor his Ass, no not his dogge, no
 not the meanest thing hee hath in his
 possession. So that in the other com-
 mandement, as thou hast forbidden
 all iniuries and euill practise against
 my neighbour, so now thou chargest
 mee to beware of thinking any euill
 thought against him.

By reason whereof I haue great
 cause to praise thee, in y I see thee to be
 so carefull ouer mine estate, my house,
 my wife, my seruants and the beastes
 that dudge for my seruice: that all
 men are by thee commaunded not once
 to wish them from mee. Why Apostle
 said well, when hee taught vs, saying
 Cast all your care vpon God, for hee
 careth for you. It is true, I finde it
 true, thus thou carest for vs, and wol-
 dest haue vs so to care one for another.

But gracious Lord, I must needes
 confesse that I haue forgotten & broken
 this.

this commaundement, and do so still e-
uerie day. I am wishing & woulding
euerle minute of an houre : I haue
gone about to take my Neighbours
house ouer his head: many times haue
I had vnchast thoughtes in my heart
touching his wife & Childzen: I haue
gone about to inueigle and entise his
seruants from him : I could haue bin
content to haue wzought his beast &
spared mine owne: I alwaies thought
he had too much, and I too little, and
the dregges of these things, O Lord,
are not quite out of my heart: By rea-
son whereof I haue deserved to haue
thy lawe executed vppon me with all
seueritie.

But thou good Lord be merciful vnto
mee in this point also, for Iesus
Christes sake : for otherwise I am of
all men most miserable. Good Lord
pardon me, consider the frailtie of my
flesh, the corruption of my nature, the
multitude of temptations: how of my
selfe I am able to doe nothing: how if

I be left to my self I shal come to nothing. Set my heart streight in the case of Religion to acknowledge thee one God, to worshop none other God, to reuerence thy name & to keepe thy saboathes. Set my hart right in matters of humane conuersation, to honoz my parents, to obey rulers, & reuerce the Ministrie of the Gospel: To haue hands cleane from blood, true from Theft: a bodie free from adulterie, and a tongue boide from all offence. But purge the heart first O Lord, & then the hand, the eye, the tongue, the soote and al the whole bodie wilbe the cleaner, Write all these thy lawes in my heart O Lord, and in the hearts of all the faithful people, that wee may beleene them & keep them al the daies of our liues to thy glorie & praise thzogh Iesus Christ our Saviour. Amen. Amen.

A Me-



A Meditation concerning Prayer, with a briefe paraphrase vpon the Petitions of the Lords Prayer.

THe minde of man hath so large roomth to receiue good thinges, that nothing indeede can fully fill it, but onely God, whome then thy minde fully possesseth, when it fully knoweth him, it fully looneth him, and in all things is framed after his will. They therefore (deere Lord God) that are thy Childzen and haue tasted somewhat of thy goodnesse: do perpetually sigh, that is do pray vntill they

they come thereto and in that they loue thee also aboue all thinges : it wonderfully woundeth them that o-ther men doe not so: that is, loue thee, and seeke foꝛ thee with them. Where- of it commeth to passe that they are inflamed with continual prayers and desires that thy kingdom might come euerie where, and thy goodnes might be both knowen and in life expessed of euerie man.

And because there are innumera- ble many thinges , which aswell in themselves as in others bee against thy gloꝛie: they are kindled with con- tinuall prayer and desire, sighing un- speakably in thy sight foꝛ the encrease of thy spirit, & sometimes when they see thy gloꝛie moze put backe then it was wont to be eyther in themselves oꝛ in any other : then are they much moze disquieted & vexed. But because they knowe that thou doost rule all thinges after thy good will, and that none other can helpe them in their need :

need: they often times doe goe aside (all businesse layd aparte,) and giue themselves to Godly cogitations and talke with thee, complayning to thee as to their father of those thinges that greue them, begging thereto and that mooste earnestly thy helpe, not onely for themselves, but also for others, especially for those whome singularly they embrace in thee, and often doe repeate and remember thy gracious benefits both to other & to themselves also, where through they are prouoked to render to thee hearty thanks, thereby being enflamed, as well assuredly to hope well of thy good will towards them, and patiently to beare all euils: as also to studie and labour to mortifie the affections of the flesh, and to order all their whole life to the seruice of their brethren and to the setting forth of thy glorie.

This they know is that prayer thy Sonne Iesus Christ our Lorde commanded to bee made to thee in the chamber,

chamber, the doore being shut. In this kinde of prayer him selfe did watch often, even all the whole night: here in was Paule frequent, as all thy saintes be. This kind of prayer is the true lifting vp of the minde vnto thee: this standeth in the affections in the heart, not in words and in the mouth.

As thy childezen be endued with thy spirit, so frequent they this talke with thee: the more thy spirit is in them, the more are they in talke with thee. O giue me plentifully thy spirit which thou hast promised to poure out vpon all flesh, that thus I may with thy saintes talke with thee night and day, for thy beloued Sonnes sake Iesus Christ our Lord Amen.

Reouer thy Saintes to prouoke them to this kinde of prayer, doo vse first their necessitie, which they consider in three sortes: inwardly concerning their soules: outwardly concerning their bodies: and finally concerning their names and fame whereto they

they adde the necessitie of those that committed to them, the necessitie of thy church, and of the common weale.

Secondly they vse thy commaundements, which require them vnder paine of sinne to pray to thee in all their neede.

Thirde they vse the consideration of thy goodnes, which art naturally mercifull to young Hauens calling vpon thee, much more then to them so; whome Hauens & all thinges else were made, so; whome thou hast not spared thy dere son but giuen him, &c.

Fourthly they vse thy moste swete and free promises made to heare and helpe all them that call vpon thee in Chyistes name.

Fiftly, they vse Examplis how that thou which art the God of all, and rich vnto them that call vpon thee in Chyistes name, hast heard and holpen others calling vpon thee.

Sixtly they vse the benefits giuen them

them befoze they asked, thereby not onely prouoking them to aske moze: but also certifying their faith, that if thou wast so good to graunt them many thinges vnasked: now thou wilt not denie them any thing they aske to thy glozte and their weale.

Last of all they vse the reading and singing of psalmes and other good prayers, because they knowe thereby peculiarielie besides the other scripture, there is no small helpe: may appeare by Paul Ephe. 5 Cor. 3. where hee wil- leth the congregation to vse Psalmes Hymnes, and spirituall songes, but so that in the heart wee should sing and say them, not that thy children doe not vse their tongues and wordes in praying to thee, for they vse their tongues, speech and wordes to stirre vp their inward desire and seruencie of the minde, full well knowing that else it were a playne mocking of this to pray with lippes & tongues onely. Oh that I might feele now thy spirit
so

so to affect mee, that both with heart and mouth I might heartily and in faith pray vnto thee.

Now concerning the thinges that are to bee prayed for: thy Chyl dren knowe that the prayer taught by thy Sonne, moste liuely & plainly dooth containe the same.

And therefore they often vse it, first asking of thee their heauenly Father through Christ, that thy name might euerie where bee had in holinesse and praise: then that thy kingdome by regeneration and the ministrie of the Gospell might come: and so thirdly that willingly, perfectly and perpetually they might studie to doo, yea doe in deede thy will with thy holy and heauenly Angels and spirits. These thinges they seeke and pray for, namely thy kingdome and thy righteousness befoze any worldly benefit. After which petitions, because all thinges, yea euen the benefits of this present life do come from thee: they doe Godly

ly desire the same vnder the name of
dayly bread, being instructed of thy
wisdome, that after spirituall bene-
fits, to aske corporall is not vnscemely
to thy Childzen, which knowe both
spirituall and corporall to come from
thy mercie. In the other petitions
they pray for things to be taken from
them, beginning with forgiveness of
sins, which were impudently prayed
for, if that their hearts were not so
broken that they coulde forgive all
things to al men for their part. They
adde their profession, that is charitie,
whereby they profess that they haue
forgiven all offences doone to them.

Now be it, because it is not enough
to haue pardon of that which is past,
except they be preserved from new of-
fences: they pray thee not to leade
them into temptations by permitting
them to the peruerse suggestion of sa-
than: but rather to deliuer them from
importunitie and power by euill: vnder-
standing Satan the Authoz of all
euill.

158.

A Meditation vpon

euill. Oh (deere God) that thou wouldest endue me with thy spirit of grace and power with thy Children accordingly to make this prayer alwaies whensoever I doe pray.

As for outward euils so long as they doo not (as it were) inforce thy people to sin, in that Chzisten perfection doth accompt them amongst thy benefits: thy sonne hath not taught thy church to pray for the taking away of them in this Prayer, for heere he hath contained but those things for the which all chzistians generally and peticularly may of faith pray at all times. It often commeth to passe that exteriour euils, because they be not euill indid, that is they are not against Gods grace in vs: therefore they cannot of faith be prayed for to be taken away: for thy Children that haue faith, doe alwaies prefer thy iudgement before their own, the which iudgement when they know by that which hapneth to them: they submit themselues hitherto

to whole , although the Spirit make his vnspeakeable gronings to helpe their infirmities by prayer , not to haue them taken away: but that they might haue strength and patience to beare the burthen accordingly, which burthen if it bee heauie in the better sence and feeling thereof, they in their prayers do complaine something, rather then pray to haue it taken away: as our Sauour did in the Garden when he added to this complaint not my will but thy will bee doone. So do thy people in all their complaintes ad, not as we will: but as thou wilt, for they are taught by thy spirit none otherwise to pray for the taking away of coꝝpoꝝall euils , eyther from themselves oꝝ from others, vnlesse they by the same Spirit doe certainly see the same to make thy gloꝝie , as did thine Apostles and Seruants, when absolutely and without condition they did aske health oꝝ miracle for any , when they healed oꝝ raised the dead by prayer,

er, so they know nothing can be better then when it is according to thy will. Oh that I might alwaies, know thy will in all thinges, and so: ever apply my selfe thereto. Heerof it cometh that thy Saints and deere children which loue their neighbours as themselves, doo yet notwithstanding in their prayers aske vengeance of some, as we may read in the Psalmes of Dauid, because in praying and talking with thee, they see by thy holy Spirit (so: without it is no true prayer) sometimes thy iudgements vpon some which they perceiue to sinne to death, and therefore ought not to be prayed so:, but rather to be prayed against, because thy glorie cannot be set foozth as it should be without their distruction, thy will is alwaies best and that thing whereto they frame all their desires.

Therefore when they perceiue it decreed with thee such & such by their distruction, to set foozth moze mightily
thy

thy glorie: How should they but desire and pray for the same, and write it as David hath doon, that the Godly in reading and waying such prayers, might receiue comfort, & the vngodly be afraide, els when that they perceiue not so manifestly the determined iudgement of God, they in their prayers doe moste heartily pray for them as Samuel did for Saul, Moyses for the Israelites, Abraham for the Sodomites. Oh good Father for thy mercies sake giue me the true loue of mankinde, but yet so that I may loue man for thee and in thee, and alwaies prefer thy glorie aboue all thinges through Iesus Christ our Lord. Now though thy Children doe knowe that thy wil cannot but be done, & nothing can be done but y^e thou of thine owne will hast determined to do, although no man should desire the same, yet are they earnest and frequent in prayer, first to render obedience to thee, which requirer prayer as a spirituall service vnto

unto thee, secondly because thou hast
ordayned prayer to bee as an instru-
ment and meane, by the which thou
workest thinges with thee already
decreed and determined.

Thy Childzen do vse prayer to of-
fer thee their seruice, if it shall please
thee to vse the same. As they doe eate
and drinke, which is a meane ordained
of thee, for the conseruation of their
life, not looking heereby to lengthen
their daies aboue their bounds which
already thou hast ordayned to serue
thy prouidence.

So doe they (heerein as men not cu-
riouse to knowe thy Prouidence fur-
ther then thou reuealest it) vse prayer
as a meane by the which thou art ac-
customed to worke many of thy chil-
dzens desire that according to thy good
will thou maist vse the same: they do
not thinke a mutabilitie in thee, (for
thou art God & art not changed with
thee there is no variablenes) and there-
fore they pray, not as men which
would

hast would haue determination and ordi-
nances, which are in most wisdom
and mercy, to be altered: but rather
that they might submit their willes
to thine, and make them moze able to
obey thy will and pleasure. They
knowe thou hast promised to helpe
them (calling vppon thee.) wherefore
they doubt not but thou so wilt doe
and therefore pray accordingly.

They loue thee heartily, and there-
fore they cannot but desire much to
talke with thee that is to pray, euen
as a well manered and louing wife
will not take vppon her to aske any
thing of her husband at al but that she
hopeth he would take it in good part
and doe of his own free will, although
she had spoken nothing thereof. when
she knoweth what her husbands will
is in thinges: she gladly talketh with
him thereof and accordingly as she
seeth he is purposed to doe she wil of-
ten desire him to doe it.

Euen so thy Children (I say) which
heartily

heartily loue thee, in that they knowe thy wisdom and will is best: how can they but often talk with thee and desire thee to doe that which they knowe is best, which they knowe also thou wouldest do if none should aske or pray for the same? Thy Children vse prayer as a meane by which they see plainly thy power, thy presence, thy prouidence, mercy and goodnes toward them in graunting their petitions, and by prayer they are confirmed of them all. Yea thy Children vse prayer to admonish them how that all thinges are in thy hands. In prayer they are as it were of thee put in minde of those things they haue done against thee their good Lord. By reason whereof repentance ensueth, and they conceiue a purpose to liue more purely euer afterwards, & more heartily to apply themselves to all innocencie and goodnesse. Who (now considering so many great commodities to come by reason of prayer) woulde meruaile

meruaile why thy Childzen are much
in prayer and in labouring to prouoke
others thereunto?

For as none that is a suter to anye
other will vse any thing which might
offend or hinder his sute: so no man
that vseth prayer will flatter himselfe
in any thing that should displease thes
(to whome by prayer he moueth sute
whensoeuer hee prayeth) so that no-
thing is a moze prouocation to all
kinde of Godlinesse then prayer is.
And therefore without cause we may
see thine Apostles and Seruants to
labour so dilligently, and desire that
others might vse prayers for them-
selues and others.

As concerning outward thinges
which thy childzen pray for, although
they knew thy will and decree is not
variable and thy purpose must needes
come to passe yet doe they receiue by
their prayers no small commoditie.
For eyther they obtain their requests
or no. If they doe obtaine them, then

¶

proue

proue they by experience that thou
doost the will of them that feare thee,
and so they are moze kindled to loue
and serue thee. And indeede for this
purpose thou art wunt, when thou
wilt doe good to any, to stirre vp their
minde to desire the same good of thee,
to the ende that both thou & thy giftes
may be so much moze magnified and
set by of the, by how much they haue
been earnest Suters and petitioners
for the same. For howe can it but en-
flame them with loue towards thee,
to perceiue and see thee so to care for
them, heare them and loue them, If
they doe not obtaine that they pray
for: yet vndoubtedly they receiue
great comfort to see that the euils
which presse them and whereof they
complane still, doe not oppresse and o-
uercome them, and therefore they re-
ceiue strength to beare the same the
better. O good Father helpe mee that
I might heartily loue thee, complaine
to thee in al my needes, & alwaies by
prayer

prayer to poure out my heart before
thee. Amen.

Another Paraphrase or Meditation
vpon the Lords prayer.

O Almighty and eternall God of
whome all Fatherhood in hea-
uen and in earth is named, whose seat
is in heauen, whose soote-stoole is the
earth, which of thy great clemencie
and vnspeakeable loue hast not wey-
ed nor considered our great unkind-
nes and wilfull disobedience, but ac-
cording to the good pleasure of thy
eternall purpose, hast in thy welbe-
loued Sonne Iesus Christ, chosen vs
out of the world, and doost accept vs
far otherwise then we bee indeede to
be called, yea and to bee indeede thine
adopted Sonnes, and doost vouchsafe
(O louing Father) that wee as it
were heauenly Children, should euery
one of vs confesse, declare and cal thee
our heauenly Father, graunt (deere

Father) that among vs thy poore children by purenes of minde and conscience, by singlenes of heart, by vncoꝛrupt and innocent life, an example of vertue and Godlines, thy moſte holy name may be ſanctified, & that ſo many of all other nations as thou haſt thereunto choſen and predeſtinate, beholding our Godlines and vertuous deedes that thou woꝛkeſt in vs, may be the moze ſtirred to hallowe and gloriſie thy bleſſed name.

¶ O faithfull father wee beſeech thee that the kingdome of thy holy Spirit of grace and prayer, of thy louing kindenes and mercie, and of al other thy holy vertues, and of thy holy and moſte bleſſed woꝛde may continually raign in our hearts, ſo that thou woldeſt vouchſafe thereby to make vs woꝛthy to be partakers of the realme and kingdome of thy gloriouſ and bleſſed preſence.

Oh deere God and heavenly Father wee humbly deſire thy goodneſſe

to bow our hearts vnto thee, to make
vs humble of minde, to make vs lowe
in our owne sight and obedient, that
like as thy deere sonne our onely Sa-
uour Iesus Chyist counted his meete
wozkes, praise and life to be onely in
obeying thy mosse blessed will, wher-
in for our sakes hee became obedient
to the death of the Crosse: so we may
euen vnto the verie death, in lowli-
nesse, in meekenes, patience & thank-
fulnes, obey vnto thy holy will and
not to murmur and grudge nor re-
fuse whatsoeuer thy fatherly pietie
shall thinke good to lay on vs, bee it
pouerty, hunger, nakednes, slaunders
oppressions, berations, persecutions,
yea or death it selfe, for well dooing:
but in all thinges seeke and labour to
make these our earthly bodies ser-
uiseable to doo thy will, and to refuse
that thou wilt not, neuer to strue nor
wastle against thy holy will, but
with thy heauenly Cittizens & hous-
holde builded vpon the foundation of

thy holy Prophets and Apostles, thy Sonne Iesus Christ being the head corner stone, all selfe-will and contrarie in opinions, seclused, the lusts, desires and affections of the flesh mortified, the flattering assaults of the vaine worlde, the cruell and subtile layings await of the deuill overcome, agreeing together quietlie and vnited in Spirit, wee may freely obey vnto thy moste blessed will, therein to walke all the daies of our life.

Oh deere God giue vnto our needfull bodie necessarie sustenance, and take from vs all loue of worldly things, all carefullnesse and couetousnesse, that wee may the more freelie worshippe and serue thee. Oh mercifull Father wee beseech thee to giue vnto vs that heavenly bzeade to strengthen our heartes, I meane the body of thy deere sonne Iesus Christ, the verie food and health of our soules, that we may alwaies with thankfulnessse firmly fede on him by faith and
utterly

Wholly forsake & abhorre al false doctrine and persuasions of men, and allying Spirits that shall perswade vs any otherwise of him then thy holie word both teach and assure vs: satisfie our hungrie soules (deere father) with the marrow & fatnes of thy rich mercy promised to vs in the same thy Sonne and of our eternall election, redemption, iustification and glozification in him. Make vs (Oh gracious God) to contemne and despise this world with the vaine things and pleasures thereof, and inwardly to hunger for thy blessed kingdome and presence, which doe thou satisfie (good GOD) in thy good time according to thy good will and pleasure. Oh moste louing God, giue vs the breade of thy diuine precepts and make our hearts perfect, that wee may truly and freely walke and liue in them all the daies of our life. Oh deere and mercifull Father wee beseech thee giue vs the breade of thy liuely and heauenly worde & the true

vide

vnderstanding thereof, which is the light of our pathes, the soode, strong tower, and sure defence of our soules, that we being well fenced with this munition, fed and filled with this soode, may be woorthy guests at thy celestiall feast and wedding, where wee shall neuer hunger nor want.

O thou moste righteous and mercifull God, father and gouernour of our life, we confesse that wee haue greuously sinned against thee from our youth vntill now, in ingratitude, in vnthankfulness, wilfulnesse, disobedience, presumption and innumerable our negligences and sinnes, which wee from time to time moste hainously haue committed, whereby wee haue deserved not onely soze and greuous plagues, but euen eternall damnation, were it not that thou art the Lord of mercie, & hast power to shew mercie on whom thou wilt, wherein thou art rich and plentifull to all them that call vpon thee faithfully: wherefore.

(Deere

(deere Father) we seeing our manifold and greuous sinnes, which we haue committed against thee, and also thy great mercie, louing kindenes, patience, and long suffering towards vs, are compelled not onely to beare patiently and suffer our enemies when they raile on vs, flander vs, oppresse vs, bere vs, or trouble vs, curse, persecute & kill vs: but also to speake well of them, to instruct them, to pray for them, to doe them good, to blesse them, to cloath them, to feede them: so heaping coales of thy charity & loue vpon the: mercifully to forgive them euen as thou (deere Father) for thy beloved Chrestes sake hast forgiven vs. Thus hast thou taught vs (good Father) not as the hipocrites, to looke narrowly on our neighbours faultes: but dilligently to examine our owne consciences wherein wee haue offended thee, and also what occasion of offence or falling wee haue given to our Bretheren in eating, drinking, going.

going, apparell, speaking dissolute or
 vnicomely laughter, in bargayning
 or by any meanes, and with all speed
 seeke to reconcile our selues to them,
 and to forgiue vnto others from the
 bottome of our harts whatsoeuer they
 haue offended vs, and to doe none o-
 therwise then wee wish and desire in
 our harts that others should doe to vs,
 that so wee may finde thee (**O** **L**orde)
 in forgiuing vs our trespasses, milde
 and mercifull which speedily doe thou
 shew thy selfe vnto vs for thy deere
 Chrestes sake.

O **L**ord thou **G**od of the righte-
 ous, wee feeble the frailtie of our na-
 ture to be so peruerse and apt to sinne,
 that when thou by the gifts of thy ho-
 ly **S**pirite doost moue vs & as it were
 call vs, yea rather drawe vs vnto thee:
 then are we drawne away and temp-
 ted of our owne concupiscence and lust,
 beside the great & dangerous assaults
 of the world and deuill, therfore (faith-
 full **F**ather) wee thy poore **C**hildzen,
 beseech

beseech thee to take from vs all those
evils and occasions that may braue
vs from thee. Oh deere God protect,
defend and strengthen vs against all
the suggestions and assaults of our e-
nemies, the world the flesh, & the devil,
that neither in prosperitie wee ware
hauntie or high minded, to say vnthā-
fully, what fellowe is the Lord? nor
yet in the aboundance of temptati-
ons, anguise, tribulation, tribulation,
or persecution to bee oppressed with
feare, nor deceiued by flatterie, nor
yet to fall in dispaire and so vtterlie
perishe: but in all dangers and perilles
of temptations, and in the midst of
the stormie tempests of tribulation
(deere Father) make vs thy poore
Childzen to feele the consolation of the
certaintie of our eternall election in
Christ Iesus our Lord, & to perceiue
thy Fatherly succour readie to helpe
vs, least that wee beeing overcome
with the wicked sleight and deceite-
full inuasions of the enemies, should
(as

(as without thy grace and mercifull protection we shall) bee drawne into an obstinate minde and so shut vp the Conduit that shoulde lead thy gracious gifts and benefits vnto vs, to our commodities and comfort, that thou mightest leade vs forth with the euil doers and harden our hearts. Therefore (O) good God giue vs these thy good gifts, namely strength, patience and ioyfulness of heart, to reioyce in temptations, and assure vs that it is the triall of our faith, that faith in vs may haue her perfect worke, that when we be well approued & purged with the fire of temptation: we may finish our life in victorie, and euermore liue with thee in thy heavenly kingdome, where no temptation shal do vs hurt.

Finally (moste mercifull Father) we humbly beseech thee to deliuer vs from this present euil world, from all humaine and worldly feare, from all infirmities of the flesh & minde, from false prophets & teachers, from false

Wzeshen, from Traitors and Tyrants, &c. And if it bee thy good pleasure and may make moſte to the glorie of thy name: deliuer vs from the hands of our enemies & from al other evils pzeſent and to come both of body and ſoule, that wee being by thy great mercie defended from all hurtfull thinges, may alwaies uſe thoſe thinges that be profitable ſoꝛ vs, deuoutly giuen to ſerue thee in good woꝛkes, that the yoke of our enemies, and the bandes of our ſinne being ſhaken off, we may poſſeſſe the inheritance of thy heauenly kingdome, which thy deere Sonne Ieſus Chriſt hath with his pꝛecious blood purchaſed ſoꝛ thine elect, from the beginning of the woꝛld: ſoꝛ thine is the kingdom, thou onely haſt the maieſty, thou onely art the God aboue all Gods, King of all Kingdomes, and Lord of all Lordes, thou onely haſt the power and authoritie to ſet vp Kings, and to put them down, thou liſteſt the poore out of the duſt,

dust, and makest him to sit among the Princes of thy people: thou onely makest Warre to cease, and giuest victorie to whome thou wilt. (O deere God) there is neither maiestie, rule or power, honour nor worship, dignitie nor office, riches nor pouertie, health nor sickenes, plentie nor scarcitie, prosperitie nor aduersitie, war nor peace, life nor death, nor any other thing but it is all thine, and thou both hast the power and also wilt giue it to whome it pleaseth thee in thy time and season, that all glorie may bee giuen to thee alone, for thou art worthe.

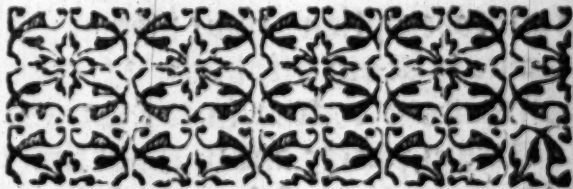
O deere Father to thee wee come therefore for helpe & succour, for without thee there is no helpe at all. O good Father deliuer vs from all that is euill in thy sight, for thy owne name sake, and for thy deere Christes sake, that wee being armed with thy holy Armour, and weaponed with thy blessed worde, & instructed by thy holy Spirit, may according to thy holy promise,

mise, serue thee without feare all the daies of our life, in such holinesse and righteousnesse as is acceptable in thy sight. To thee therefore (our deere Father) our creatoꝝ, feeder, pꝛotectoꝝ, gouernour and defendour, and thy be- looued sonne Iesus Chꝛist our onely peace, mercie seate, redēmer, iustifier, and aduocate, and thy holy spirit, our sanctification, our wisdome, teacher, instructor, and a comforter, be all

dominion, power and glo-
ry, foꝝ euer and euer.

Amen.

A Me.





*A Meditation of the
comming of Christ to Iudge-
ment, and of the rewarde both
of the faithfull and vn-
faithfull*



O Lord Iesus Christ
the Sonne of the e-
uer-living God, by
whome all thinges
were made and go-
uerned, as of thy loue
for our redemption, thou diddest not
disdaine to be our mediator, & to take
vpon thee our nature in the wombe
of a Virgin, purely and without sinne
by the operation of the holy Spirit,
that both thou mightest in thine own
person

person wonderfully beautifull and ex-
alt our nature, and worke the same in
vs also, for abolishing the guiltinesse
of Sinne by remission, then sinne it
selfe by death, and last of all death by
raising vp againe these our bodies,
that they may be like vnto thine owne
glorious and immortall body, accord-
ing to that power where thou art a-
ble to subiect all things vnto thee. As
I say of thy loue for our redemption
thou becamest man, & that most pooore
and afflicted vpon earth by the space
of xxxiii. yeares at the leasse, in moste
humillitie, and paidst the price of our
ransome by thy most bitter death and
passion, for the which I moste hearti-
ly giue thanks to thee. So of the same
thy loue towards vs in thy good time
thou wilt come againe in the cloudes
of heauen with power and great glo-
rie, with flaming fire, with thousands
of Saints, with Angels of thy power
with a mightie crie and shout of an
Archangell, and blast of a Trumpet
suddainely

282. *Of the comming of Christ*
Suddainely as the lightning which
shineth from the East, &c. when men
thinke least, euen as a thiefe in the
night, when men be asleep, thou wilt
so come (I say) thus suddenly in the
twinckling of an eye, all y^e euer haue
been, be and shal be, with women and
chil dren, appearing before thy Tribu-
nall iudgement seate, to render an ac-
count of all thinges which they haue
thought, spoken and done against thy
law, openly & before al Angels, saints,
& deuils, & so to receiue the iust reward
of thy vengeance, if that they haue
not repented and obeyed the Gospell,
and so to depart from thee to the De-
uill and his Angells, and all the wick-
ed which euer haue been, bee or shal
bee, into Hell fire, which is vnquench-
able & of paines intollerable, easeles,
endles, hopeles, euen from the face of
thy glorious and mightie power: but
if they haue repented and beleued thy
Gospell, if they bee founde watching
with their lampes and Oyle in their
hands,

hands, if they bee found ready apparellled with the wedding garment of innocencie, if they haue not hardned their hearts, & hoarded vp their treasure procuring thy vengeance in the day of wrath to bee reuealed, but haue vsed the time of grace, the acceptable time, the time of saluation, that is the time of this life in the which thou stretchest out thy hand & spreadest thine armes, calling and crying vnto vs to come vnto thee which art meeke in heart and lowely, for thou wilt ease all that labour, and are heauie laden: if they haue visited the sicke, and prisoners, comforted the comfortlesse, fed the hungry, cloathed the naked, lodged the harbourles, if they haue not laden their hearts with gluttony and surfeiting and carefulnesse of this life, if they haue not digged and hid their talents in the ground dooing no good therewith, but haue been faithfull to occupie thy gifts to thy

thy glozie, & heere washed their garments in thy blood by heartie repenting them. Then shall thy Angels gather them together, not as the wicked which shall bee collected as fagots and cast into the fire: but as the good wheate that is gathered into thy barne: then shall they be caught vp to meete thee in the cloudes, then shall their corruptible bodie put on incorruption, then shall they bee indued with immortallitie and glozie, then shall they bee with thee and goe whither thou goest, then shall they heare, Come blessed of my Father, possesse the kingdome prepared for you from the beginning, &c. then shall they be set on seates of maiestie iudging the whole world, then shall they raigne with thee for euer, then shall God bee all in all with them and to them, then shall they enter and inherit heavenly Ierusalem and the glorious restfull land of Canaan, where is alway day and neuer night, where is no manner

of weeping, teares, infirmitie, hunger,
colde, sicknesse enuie, malice or sinne,
but alwaies ioy without sorrowe,
mirth without measure, pleasure
without paine, heauenly harmonie,
moste pleasant melodie, saying and
singing, Holy, Holy, Lord God of
hosts, &c. In summe, the eye hath not
seene, the eare hath not heard, neither
hath it entred into the heart of man
that they shall then inherit and moste
surely enioy, although heere they bee
tormented, prisoned, burned, solicited
of Satan, tempted of the flesh, and
entangled with the worlde, where
through they are enforced to cry, thy
kingdome come, come Lord Iesu, &c.
Howe amiable are thy tabernacles?
Like as the Hart desireth the water
brookes, &c. Now let thy seruant de-
part in peace. I desire to bee dissolued
and to be with Christ, wee mourne in
our selues waiting for the deliuerance
of our bodie, &c. Oh gracious Lord
when shall I finde such mercy with
thee

186 *Of the comming of Christ*
thee that I may repent, beleene, hope
and looke for this grace, with the full
fruiton of those heauenly toyes,
whych thou hast prepared for all them
that feare thee and so rest
with thee for ever-
more.

A Medit.





A Meditation concerning the sober vsage both of the bodie, and the pleasures of this life.

This our bodie which God hath made to bee the tabernacle & mansion of our soule for this life, if wee considered accordingly: wee could not but vse it otherwile then wee doe, that is, we would vse it for the soules sake being the guest therof, and not for the body it selfe, & so should it be serued in thinges to helpe, but not to hinder the soule. A Seruant it is & therefore it ought to obey, to serue y^e soule that the soule

soule might serue God, not as the body wil, neither as the soule it selfe wil but as God will, whose will we shold learne to know and behaue our selues therafter. The which thing to obserue is hard for vs, now by reason of sinne which hath gotten a mansion house in our bodies and dwelleth in vs as both the soule, to the which (sinne I meane) wee are altogether of our selues inclined, because we naturally are sinners and bozne in sinne, by reason wherof we are readie as seruants to sinne and to vse our bodies accordingly, making the soule to sit at rewarde, and pampering vp the Seruant to our shame. Oh therefore good Lord that it woulde please thee to open this geere vnto mee, & to giue mee eyes to consider effectually this my bodie what it is, namely a Seruant lent for the soule to sojourne in & serue thee in this life, yea it is by reason of sinne that hath his dwelling there, become now to the soule nothing else
but

but a prison and that moste strait, vile,
stinking, filthy and therefore in dan-
of miseries, to many in all ages, times
and places till death hath turned it to
dust whereof it came & wither it shall
returne, that the Soule may returne
to thee from whence it come, untill the
day of iudgement come, in the which
thou wilt raise vp that bodie, that then
it may be partaker with the soule, and
the soule with it inseperably of weale
or wee, according to that is doon in &
by the same bodie heere now in earth.

Oh that I could consider often and
heartily these thinges, then should I
not pamper vp this body to obey it,
but bridle it that it might obey the
soule: then should I feele the paine it
putteth my soule vnto by reason of sin
and promocation to all euil, and conti-
nually desire the dissolution of it with
Paule and the deliuerance from it, as-
much as euer did prisoner his deliue-
rance out of prison, for alonely by it
the deuill hath a doore to tempt and so

186 *Of the vsage of the body*
to hurt mee, in it I am kept from thy
presence, and thou from being so con-
uersant with me as else thou wouldest
be, by it I am restrained from the
sence and feeling of all the ioyes and
comforts (in manner) which are to be
taken as ioyes and comforts, in
deede. If it were dissolued and I out
of it: then could Satan no more hurt
mee, then wouldest thou speake with
mee face to face, then the conflicting
time were at an ende, then sorrowe
would cease and ioy would encrease,
and I should enter into inestimable
rest. Oh that I considered this accor-
dinglie.

An other Meditation to the same
effect.

The beginning of all euill in our
kinde of liuing springeth out of
the deprauation and corruptnes of
our iudgement, because our will al-
waies followeth that which reason
iudgeth to be followed,

Now

and pleasures in this life. 187

Now that which euerie man taketh to be friendlie and agreeing to his nature, the same doth hee iudge necessarily to be good for him & to be desired.

This is meate, drinke, apparrell, riches, fauour, dignitie, rule, knowledge and such like, because they are thought good and agreeing either to the bodie or to the minde or to bothe, for they helpe either to the conseruation or to the pleasure of man, accounted of euerie one amongst good thinges.

Howe be it such is the weakenes of our wit on the one part, & the blindness and too much rage of our lulls on the other part, that wee being left to our senses, cannot but in the desire of thinges which wee iudge good and agreeing to our nature, by the iudgement of our senses and reason: wee cannot (I say) but ouerpasse y^e bounds whereby they might be profitable vnto vs, and so wee make them hurtfull to vs, which of themselves are

188 *Of the vsage of the body*
ordained for our health. What is
more necessarie then meate & drinke,
or more agreeing to nature? but yet
how few bee there which doe not hurt
themselves by them: in like manner
it goeth with riches, estimatiō, friends,
learning, &c. Yea although wee
bee in these, most temperate, yet when
there wanteth the Spirit of our rege-
neratour: we are so drowned in them
that wee utterly neglect to lift vp our
minde to the good pleasure of God,
to the ende we might imitate and fol-
low God our maker by yeelding
our selves ouer duely to vse his gifts,
to that common and priuate vtilitie of
our neighbours.

But now, God onely is life and e-
ternitie, and cannot but demaund of
vs his handy worke, that wee should
render our selves and all wee haue, to
the end whereof wee were made, that
is to resemble for our portion his good-
nesse as those which bee nothing else,
but witnesses and instruments of his
mercie.

and pleasures in this life.

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mercie. So that when wee wholly doe naturally strue against that kinde of life whereto he hath created vs, by seeking alwaies our selues: what other thing ought to ensue, but that he should againe destroy vs and take away his notable gifts, wherewith hee endued vs that by all kinde of well dooing we should resemble his image, yea what other thinges may ensue but that he should leaue vs and that eternally that we might feele and by experience proue how bitter a thing it is to leaue the Lorde in whome is all goodnesse. Oh that therefore I might finde such fauour in thy sight deere father, y thou woldest worke in me by thy holy spirit, a true knowledge of all things and hearty loue to the same through Iesus Christ our Lord and onely Sauour. Amen.

A Meditation for exercise of true mortification.

HE that will be readie in weighty matters to denie his owne will

and to be obedient to the will of God, the same had neede to accustom him selfe to denie his desires in matters of lesse waite, and to exercise mortification of his owne will in trifles. For if that our affections by this dayly custome, be not (as it were) half slain, surely surely) when the plague shall come, we shall finde the more to doe. If we cannot watch with Christ one houre, as he saith to *Peter*, wee vndoubtedly can much lesse goe to death with him. Wherefore y^e in great temptations w^e may bee ready to say with Christ not my will but thine be done, in that this commonly commeth not to passe but where there cometh rootes of our lusts by thy grace (deere Father) are almost rotten & rooted out by a dayly deniall of that they desire. I humbly beseech thee for Christs sake to help me heere in. First pardon mee my cherishing, & (as it were) watering of mine affections obeying them in their deuises & superfluous desires, where throught

God, in that they haue taken deep roots, and
are too liuely in me, I secondly doe
beseech thee to pul the vp by the rootes
out of my heart, and so hencefoorth
to order me, that I may continually
accustome my selfe to weaken y^e prin-
cipall roote, that the bye rootes & bran-
ches may loose al their power. Grant
mee I beseech thee that thy grace may
dayly mortifie the concupiscence of
pleasant things, y^e is of wealth, riches,
glorie, libertie, fauour of mē, meates,
drinks, apparell, ease yea & life it selfe,
that the horrour and impacience of
more greivous things, may be weak-
ned, & I made more paciēt in aduersi-
ty. Wherunto I further desire & pray
thy goodnes (deere Father, y^e thou wilt
ad this, namely that I may, for ever
become obedient & ready to thy good
wil, in all things heartilie & willingly
to serue thee, and doe whatsoeuer may
please thee. For doubtles although we
accustome our selues in the pleasant
thinges of this life to a mortification
and

and deniall of our selues: yet we shall finde enough to doe when more bitter and weighty crosses come. For if thy Sonne our Saviour (euer wont to obey thy good will) praised so heartily and often: not my will but thy wil be done, wherby he declareth himselfe to be very man: how can it be but we whose nature is corrupt, not onely in natiuitie but in the rest of our whole life also, shall finde both our hands full in great and greuous temptations, wholly to resigne our selues vnto thee? Graunt therefore, deere Father, for Chyistes sake, to mee a miserable wretch, thy grace and holy Spirit to be effectuell in mee, that dayly I may accustom my selfe to denie my will in more easie and pleasant thinges of this life, that when neede shall bee, I may come with Christ to thee with a resigned will, alwaies stedfastly expecting thy mercy, & in the meane season, continually obeying thee with redinesse and willingnes, dooing what-
soeuer

soeuer may moſte please thee, through
Chriſt our Lorde, which lieth with
thee, &c.

A Godly meditation and instruction
of the prouidence of God tow-
ards mankinde.

This ought to bee vnto vs moſt
certaine that nothing is done
without thy prouidence (O Lord)
that is, that nothing is doon be it good
or bad, ſweete or ſoluer, but by thy
knowledge, that is by thy wil, wiſ-
dome, & ordinance: for all theſe (know-
ledge doth comprehend in it) as by thy
holy worde wee are taught in manie
places, that euen the life of a ſparrowe
is not without thy will, nor any liber-
tie or power vpon a poxket haue al the
deuils in hell, but by thy appointment
and wil, which will we alwaies muſt
beleene moſte aſſuredly to bee all iuſt
& good howſeuer otherwiſe it ſeeme
vnto vs. For thou art meruelous loue
and

and not comprehensible in thy waies
and holy in all thy workes. But here
unto it is necessary also for vs to
knowe no lesse certainly that though
all thinges be done by thy prouidence,
yet the same prouidence hath many &
diuers meanes to worke by, which
meanes being contemned, thy prouidence
is contemned also.

As for example, meate is a meane to
serue thy prouidence for the preseruation
of health and life heere, so that hee
which contemneth to eate because thy
prouidence is certaine and infallible:
the same contemneth thy prouidence.
Indeede if that it were so that meate
could not be had: then should wee not
tie thy prouidence to this meane, but
make it free, as thou art free, y is, that
without meate thou canst helpe & giue
health & life, for it is not of any neede
that y blest any instrument or meane
to serue thy prouidence: thy power &
wisdom is infinit & therefore shold we
hang on thy prouidence euen when al
is

is cleane against vs. But for our education and infirmities sake, it hath pleased thee by meanes to worke, and deale with vs heere, to exercise vs in obedience, and because wee cannot els (so great is our corruption) sustaine thy naked and bare presence:

Graunt me therefore deere Father I humbly beseech thee for Christes sake, that as I something now know these things. so I may vse this knowledge to my comfort and commoditie in thee: that is graunt that in what state soeuer I bee: I may not doubt but the same both come to mee by thy most iust ordinance, yea by thy mercifull ordinaunce, for as thou art iust so art thou merciful, yea thy mercy is aboue al thy works. And by this knowledge graunt mee that I may humble my self to obey thee, & looke for thy help in time conuenient not onely when I haue meanes, by which I may worke & art so accustomed to doe: but also when I haue no means but am destitute
yea,

yea when that all meanes bee directly
and cleane against me, graunt (I say)
yet that I may still hang vpon thee
and thy prouidence, not doubting of a
fatherly end in thy good time.

Againe, least I should contemne thy
prouidence, or presume vpon it by vn-
coupling those things which thou hast
coupled together, preserve me from
neglecting thy ordinarie and lawfull
meanes in all my needes, if so bee I
may haue them and with good consci-
ence vse them, although I knowe thy
prouidence be not tied to them, further
then pleaseth thee, but graunt that I
may with diligence, reuerence and
thankfulnesse vse them, and thereto
my diligence, wisdom and in-
dustrie in all things lawfull, to serue
thereby thy prouidence, if it so please
thee, holme bee it so that I hang in no
part on the meanes, or on my dili-
gence, wisdom and industry but one-
ly on thy prouidence, which more
and more perswade me to bee altogea-
ther

Ther fatherly and good, how farresoe-
uer otherwise it appeere and seeme,
yea is felt of mee. By this I beeing
preserued from negligence on my be-
halfe and dispaire or murmuring to-
wards thee, shall become dilligent and
patient, through thy meere and alone
grace: which giue and increase in me,
to praise thy holy name for euer,
through Iesus Christ our Lorde and
onely Sauour. Amen.

A Meditation of Gods presence.

There is nothing that maketh
more to true Godlinesse of life
then that perswasion of thy pre-
sence (deere Father) and that nothing
is hid from thee, but all to thee is open
and naked, even the verie thoughts
which one day thou wilt reueale and
open, eyther to our praise or punish-
ment in this life. As thou diddest Da-
uids faulter which hee did secretly.
2. Reg. 12. or in the life to come Math.
25. For nothing is so hid that shall not
be reuealed.

There

Therefore doth the Prophet say,
I use vnto them that keep secret their
thoughtes, to hide their counsell from
the Lorde, and doe their workes in
darkenesse, saying who seeth vs?
graunt to mee therefore (deere God)
mercie for all my sinnes, especially my
hid & close sins, enter not into iudge-
ment with me, I humbly beseech thee,
glue me to beleue truely in thy Christ
that I neuer come in thy iudgement
for them, that with *Dauid* I might so
reueale them & confesse them vnto thee,
that thou wouldest couer them. And
graunt further, that hencefoorth I al-
waies thinke my selfe continually
conuersant before thee, so that if I doe
well I passe not of the publishing of
it as hipocrites doe, if I doe or think a-
ny euill, I may soorthwith know that
the same shall not alwaies bee hid
from men. Graunt me that I may al-
waies, haue in minde that day wher-
in my workes of darknes shall be illu-
mined & also the sentence of thy Son,
that

that nothing is so secret which shall
bee revealed. So in trouble and
wrong I shall finde comfort, and o-
therwise bee kept thzough thy grace
from euill, which doe thou worke I
humbly beseech thee for Chzistes sake.
Amen.

A Meditation of Gods power, beauty,
and goodnesse, &c.

BEcause thou Lord wouldest haue
vs to loue thee not onely as thou
doest will, entice, allure and prouoke
vs: but also doest commaund vs so to
doe, promising thy selfe vnto such as
loue thee, & thzearning vs with dam-
nation if we doe otherwise, wherby
we may see both our great corruption
& naughtines, and also thine exceeding
great mercy towards vs. First concer-
ning our corruption and naughtines,
what a thing is it, that power, rich-
es, authoritie, beautie, goodnes, libera-
litie, truth, Iustice, which al y art good
Lord,

Lord, cannot moone vs to loue thee? Whatsoever thinges we see, faire, good, wise, mightie, are but enen sparkles of y power, beauty, goodnes, wisdome, which thou art. For to the end y mightest declare thy riches, beautie, power, wisdome, goodnesse, &c. thou hast not onely made. but still doost conserue all creatures to be (as *David* saith of the heauens) declarers and setters forth of thy glorie, and as a booke to teach vs to knowe thee.

How saye thou art, the beautie of the Sunne, Moone, Starres, light, flowers, Riuers, fieldes, hilles, birds, beastes, men and all the creatures, yea the goodly shape & forme of the whole world both declare.

How mightie thou art, wee are taught by the creation of this worlde even of naught, by gouerning the same, by punishing the wicked mighty Giants thereof, by ouerthrowing their denises, by repressing the rages of the Sea within her boundes, by
 thy formes,

formes, by tempests, by fires, these & such like declare vnto vs thine inuincible, almightie and terrible power, whereby thou subduest al thinges vnto thee. How rich thou art, this world thy great & infinit treasure house doth well declare. What plentie is there, not onely of thinges, but also of euerie kinde of thinges? Yea how dost thou yearely and dayly multiply these kindes? How many seedes doost thou make of one seede, yea what great increase dost thou bying it vnto? These cannot but put vs in remembrance of the exceeding riches that thou hast. For if to thine enemies which loue thee not (as the most part in this world be) if to them thou giuest so plentifully thy riches heere: what shall we thinke that with thy selfe thou hast laide vp for thy friendes? How good thou art, all creatures generally and particularly doe teach. What creature is there in the world which thou hast not made for our commoditie? I will
not

not say howe that thou mightest haue made vs creatures without sence or reason if thou hadst would. But amongst all thinges none doth teach vs so much thy great loue towards vs, as doth y death of thy most deerely beloved son, who suffered the paines and terrours thereof, yea and of hel it selfe for our sakes. If this thy loue had bin but a small loue: it would neuer haue lasted so long nor Christ should neuer haue died.

A Meditation of death, and the commoditie it bringeth.

What other thing doe we daily in this present life, the heape sinne to sinne, and heerd bp trespasse vpon trespasse: so that this day is worse alwaies then yester day, by encreasing as daies: so sins, & therefore thy indignatiō god Lord against vs: but when we shal be let goe, out of the prison

prison of the bodie and so taken into thy blessed companie: then shall wee bee in moste safetie of immortallitie & saluation, then shall come vnto vs no sickness, no neede, no paine, no kinde of euill to soule or body, but whatsoeuer good we can wish: y^e shall we haue, and whatsoeuer we lothe shall be farre from vs. O deere father, y^e we had saith to behold these things accordingly: oh y^e our hearts were perswaded thereof & our affectiōs enflamed with y^e desire of the. Then should we liue in longing for y^e which now we must loathe. Oh helpe vs & graunt that we being ignorant of things to come, & of the time of our death (which to thee is certaine) may so liue & finish our iorney heere, y^e we may be ready & then depart, when our departing may make most to thy glory & our cōfort, through Iesus christ. What is this life but a smoake, a vapour, a shadow, a warfare, a bubble of water, a word, grasse, a flower? Thou shalt die is most certaine. But of the
time

time no man can tel when. The longer in this life thou doost remaine, the more thou sinnest, which wil turne to thy more paine. By cogitatio of death, our mindes bee often in manner oppressed with darknesse, because we doe but remember the night of the bodie, forgetting the light of the minde, and of the resurrection. There to remember the good thinges that after this life shall ensue, without wauering, in certaintie of faith and so shall they be the more desired. It is like a sailing ouer the sea to thy home and countrie, it is like a medicine or purgation to the health of the soule and bodie, it is the best Disquisition, it is like a Romans trauaile, for as the childe (being deliuered) commeth into a more large place then the wombe wherein it did lie befoze: so the soule being deliuered out of the bodie, commeth into a much more large and faire place, euen into Heauen.

A Godly

A Godly Meditation of the passion of
our Sauour Iesus Christ.

O Lord Iesus Christ the sonne
of the euerlasting and Almighty
God, by whom al things were made, &
ke ruled and governed, thou the liuely
Image of the substance of the Father,
the eternal wisdome of God, & bright-
nesse of his glorie, God of God, light
of light, coequall, coeternall, & consub-
stantiall with the Father, thou of the
loue thou haddest to mankinde, that
when he was fallen from the fellowe-
shippe of God into the societie of
Sathan and all euil, diddest vouchsafe
for our redemption to become a me-
diator betweene God & man, taking
to the God-head our nature, as con-
serning the substance of it, and so be-
camest man, also the heire of all, and
moste mercifull Messias, which by the
power of thy God-head, and merits
of thy man-hood, hast made purgation
of

of our sinnes, even by thine own selfe
 whilst thou wast heere on earth, being
 now set on the right hand of thy Fa-
 ther for vs, even now concerning our
 nature in maiestie, glozie, and power
 infinite: I beseech and humbly pray
 thy mercie, to graunt mee at this
 present, to rehearse some of thy pas-
 sion and sufferings for mee, the last
 night thou wast heere befoze thy
 death, that thy good Spirit might
 thereby bee effectuell to worke in me
 faith, aswell of the pardon of my
 sinnes by them, as mortification
 of mine affections, comfort in my cro-
 ses, and patience in afflictions. Amen.

In the midst of thy last supper with
 thy deere Apostles these thinges could
 not but bee befoze thee, namely
 that they all would leaue thee, the
 moste earnest would forswear thee,
 & one of the xii. should most traiterously
 betray thee, which were no smal cro-
 ses vnto thee. *Iudas* was admonished
 of thee to beware, but when hee tooke

no

no heede, but wilfully went out to finish his worke, contemning thy admonition and counsell: hee could not but bere thy moſte louing heart. After ſupper there was contention amongſt the Diſciples who ſhould bee greateſt after thee: yet dreaming carnally of thee & thy kingdome & hauing this affection of pride & ambitio buſie amōgſt them notwithstanding thy dilligence in reproouing and teaching them.

After thy admonition to them of the croſſe y would come, thereby to make the more vigilant: ſo groſſe were they y they thought they could with theſe two ſwordes put away all perills nō was no little grief vnto thee. After thy coming to *Gethſemane*, heavines, oppreſſed thee, & therfore y wouldeſt thy Diſciples to pray, thou didſt tel to Peter & his fellows, y thy heart was heavy to death, y didſt will them to pray, being careful ſoꝛ them alſo leaſt they ſhould fall into temptation. After this thou wentſt a ſtones caſt from them & didſt

didst pray thy selfe, falling flat and
groueling vpon the earth, but alas thou
feltest no comfort and therefore thou
camest to thy Disciples, which of all
other were most sweete and deere vnto
thee, but loe to thy further discomfort,
they passe neither of thy perils nor
of their owne, and therefore sleepe a-
pace. After thou hadst waked them,
thou goest againe to pray, but thou
foundest no comfort at all and therefore
didst returne againe for some comfort
at thy dearest friends hands. But yet
again, alas they are fast asleep,
whereupon thou art enforced to goe
again to thy heavenly Father for
some sparke of comfort in these thy
wonderfull crosses and agonies:
now heere thou wast so discouraged
and so comfortles, that even streames
of blood came running from thine eyes
and eares, & other parts of thy bodie.
But who is able to expresse the
infinitenes of thy crosses, euen at thy
being in the Garden: all which thou
sufferedst

sufferedst for my sake, as well to satisfie thy fathers wrath for my sinnes, as also to sanctifie all my sufferings the more gladly to be sustained of me.

After thy bloodie prayer, thou earnest, & yet againe foundest thy Disciples a sleepe, and before thou canst well awake them: loe *Indas* cometh with a great band of men, to apprehend thee as theefe, and so dooth, leading thee away bound to the high Bishops house *Annas*, and so from him to *Caiphas*. Heere now to augment this thy misery, beholde thy Disciples flee from thee, false witnes be brought against thee, thou art accused and condemned of blasphemie, Peter even in thy sight forsweareth thee, thou art uniuersally stricke for answering lawfully, thou art blinded, stricken and buffeted all the whole night in the bishop *Caiphas* house of their cruell Seruants.

In the morning by times, thou art condemned againe of the Prieistes of blasphemie,

blasphemie, & therfore they bring thee
 before the secular power to Pilate, by
 whome thou art openly arayned as
 other theeues and malefactoris were,
 when he saue that thou wast accused
 of malice: yet hee did not dismisse thee
 but did send thee to Herod, where thou
 wast derided shamefully in comming
 and goeing to & from him al the way
 wonderfully, especially after Herod
 had apparelled thee as a foole.

Before Pylate againe therfore
 thou wast brought, and accused falsly,
 no man did take thy parte o; speake a
 good word fo; thee.

Pilate caused thee to be whipped and
 scourged & to be handled most pitifully,
 to see if any pittie might appeare with
 the Iudels, but no man at al pittied
 thee.

Barrabas was preferred before thee,
 all the people head & taile, was against
 thee & cried hang thee vp, vniuersally to
 death wast y iudged thou wast crow-
 ned with thornes that peirced thy
 bzaines,

byrines, thou wast made a mocking
stocke, & wast reuiled, rebaited, beaten
& most miserably handled. Thou wen-
test throgħ Ierusalem to þe place of ex-
ecution, euen the mount of Caluarie.
A great Crosse to hang thee on was
laide vpon thy backe to beare & draw,
as long as thou wast able.

Thy bodie was racked to be nailed
to the tree, thy handes were bored
thorowe, and thy feete also. Nails
were put thorowe them to fasten
thee thereon, thou wast hanged be-
twene Heauen & earth, as one spew-
ed out of heauen, & vomited out of the
earth, vnworthy of any place: the high
Priest laughed thee to scorne, the El-
ders p'asphemed thee, & said God had
no care for thee, the common people
laught and cried out vpon thee, thou
oppressedst the e. but Vlnagre onely and
Gall was given to thee to drinke, hea-
uen shined not on thee, the Sun gaue
thee no light, the earth was afraid to
beare thee, Sathan tempted thee, and
thine

thine owne senses caused thee to crie
out my God, my God why hast thou
forsaken mee? Oh wonderful passions
which thou sufferedst!

In them thou teachest mee, in them
thou comfortest mee, for by them God
is my Father, my sinnes are forgiven,
by them I should learne to feare God,
to loue God, to hope in God, to hate
sinne, to be patient, to call vpon God,
and neuer to leaue him for any temp-
tations, but with thee still to crie Fa-
ther, into thy hands I commend my
Spirit.

A confession of sinnes and prayer for
the mittigating of Gods wrath and
punishment for the same.

O Almighty G D D King of all
things & gouernour of all things
whose power no creature is able to re-
sist, to whome it belongeth iustly to
punish sinners, and to be merciful vn-
to them that truelie repent, we confes
that

that thou doest most iustlye punish vs,
foz we haue greuously sinned against
thee, and we acknowledge that in pu-
nishing that thou doest declare thy self
to be our most mercifull Father, as wel
because thou doost not punish vs, in
any thing as wee haue deserued: as
also because, by punishing vs thou
doest call vs, and (as it were,) drawe
vs to increase in repentance, in faith,
in prayer, in contemning of the world
and in heartie desiring foz everlasting
life, and thy blessed pzesence. Graunt
vs therfore gracious Lord, thankesful-
ly to acknowledge thy great mercie,
which hast thus fauourably delt with
vs in punishing vs not to our confusi-
on but to our amendment. And seeing
thou hast swozne that thou wilt not
suffer the death of a sinner but that he turne
and liue, haue mercie vpon vs and
turne vs vnto thee foz thy deere-ly be-
loved Son Iesus Christs sake whome
thou wouldest should be made a blame
lesse sacrifice foz our finnes, thereby decla-
ring

ring thy great and vnspeakeable
anger against sinne and thine in-
finite mercy towards vs sinfull
wretches.

And so; asmuch as the dulnesse of
our hearts, blindenesse and corrupti-
on is such, that wee are not able to a-
rise vp vnto thee by faithfull & heattie
praier, according to our great necessi-
tie, without thy singular grace and as-
sistance: grant vnto vs (gracious Lord)
thy holy and sanctifying Spirit to
worke in vs this good worke with a
pure and cleane minde, with an
humble and lowely heart, with grace
to wey and consider the neede and
greatnes of that we doe desire, & with
an assured faith and trust that thou
wilt graunt vs our requestes because
thou art good and gracious even to
young rauens calling vpon thee, much
more then to vs, for whome thou hast
made all thinges, yea and hast not
spared thine owne deere Soune, be-
cause thou hast commaunded vs to
call

call vpon thee, because thy throne
whereunto wee come is a throne of
grace and mercie, because thou hast gi-
uen vs a mediator Christ to bring vs
vnto thee, beeing the way by whome
wee come, beeing the doore by whome
wee enter, and beeing our head on
whome wee hang and hope, that our
poore Petitions shall not bee in vaine
through and for his names sake. Wee
beseech thee therefore of thy rich mer-
cie, wherein thou art plentifully to all
them that call vpon thee, to forgiue
vs our finnes, namely our vnthanke-
fulnesse, vnbelcefe, selfe loue, neglect
of thy worde. securitie, ipocrisie, con-
tempt of thy long suffering, omission
of prayer, doubting of thy power, pre-
sence, mercie, and good will to-
wards vs, vnsensiblenesse of thy grace,
impatience, &c. and to this thy bene-
fite of correcting vs, and these thy gra-
cious giftes, repentance, faith, the
Spirit of Prayer, the contempt of
this world & heartie desiring for eter-
lasting

lasting life, indue vs with thy holy Spirit according to thy couenant and mercie, as well to assure vs of pardon and that thou dost accept vs into thy fauour, as thy deere children in Christ and so; his sake: as to write thy lawe in our hearts, and so to worke in vs, that we may nowe begin and goe forwards in beleeuing, liuing, fearing, obeying, praying, hoping and seruing thee, as thou dost require most fatherly and moste iustly of vs, accepting vs as perfect through Christ & by imputation.

And moreouer when it shall be thy good pleasure and most to thy glorie, deliuer vs wee beseech thee out of the hands of thine aduersaries by such meanes, bee it death, or life, as may make to our comfort moste in Christ. In the meane season & for euer, saue vs, and gouerne vs with thy holy spirit and his eternall consolation.

And concerning thine aduersaries which so; thy sake are become our aduersaries,

nersaries, so many of them as are to be converted: wee beseech thee to shewe thy mercie vpon them and to conuert them, but those that are not to be conuerted, which thou onely doost knowe (moste mightie God & terrible Lorde) confound, and get thy name a glorie ouer them: abate their pride, aswage their malice bzing to naught their deuillish deuises, and grant that wee and all thine afflicted children may bee armed with thy defence, weaponed with thy wisdome & guided with thy grace and holy spirit, to bee preserved soeuer from all giuing of offences to thy people, and from all perills, to glorifie thee which art the onely giuer of all victorie thzough the merits of thy onely Son Iesus Christ our Lorde Amen.

Another confession of Sinnes.

As David seeing thine Angel with his sword ready drawne (moste righteous Lorde) to plague Ierusalem, cried

cried out vnto thee it is I (LORD) that
 haue sinned, & I y haue done wicked-
 ly, thine hand LORD be on me, and not
 on thy poore sheepe, where through,
 thou wast meoued to mercie, and
 haddest thine Angell put vp his
 swoord, thou haddest taken punish-
 ment enough: euen so wee (gracious
 LORD) seeing thy fearefull swoorde of
 vengeance readie drawne, and pre-
 sently bricken against this common
 weale, and thy Church in the same,
 loe (I say) are occasioned, euerie
 man now to cast off our eyes from
 beholding and narrowlye spying out
 other mens faults, and to set our owne
 onely in sight, that with the same
 Dauid thy seruant, and with Io-
 nas in the Ship wee may crie it is we
 (O LORD) which haue sinned and
 procured this thy greuous wrath.

And thus, wee now gathered togea-
 ther in Chyistes name, doe acknow-
 ledge, confessing our selues guiltie of
 horrible Ingratitude for our good
 thing,

King, for thy Gospell and pure Religion, and for the peace of thy Church and quietnesse of the common weale, besides our negligences and many our greivous finnes. Where through wee haue deserued not onely these but much more greivous plagues, if that euen presently thou diddest not (as thou wert wont) remember thy mercie.

Where vpon (that thou in thine anger, remembred thy mercie before wee seeke and sue for it) wee take boldnesse as thou commaundest vs to doe in our trouble, to come and call vpon thee, to bee mercifull vnto vs, and of thy goodnesse now we wee humbly in Chyldes name, pray thee to holde thy hand and cease thy wraath, or at the least so to mitigate it, y this Realme may bee quietly gouerned vnder our gracious King James, that it may be a harbozow for thy Church and true Religion, which doe thou encrease among vs, according to thy great power

power add mercie, and we shall praise thy name for ever, through Iesus Christ our onely mediatur and Sauiour. Amen.

A Prayer for the remission of Sinnes.

O Lord God and deere Father, what shall I say, that feele all things to be in manner with me as in þe wicked, blinde is my minde, crooked is my will, and peruerse concupiscence is in me as a spring of stinking puddle.

Oh how faint is faith in mee? how little is loue to thee or thy people? how great is selfe loue? how hard is my heart: &c. By the reason whereof: I am moued to doubt of thy goodnesse towards me whether thou art my Father or no, & whether I be thy Childe or no. Indeed worthily might I doubt if that the hauing of these were þe causes, and not the fruites rather of thy children. The cause why thou art my
Father

Father is thy mercie, goodnesse, grace
and truth in Christ Iesus, the which
cannot but remain for ever. In respect
wherof thou hast borne me this good
will, to accept mee into the number of
thy Children, that I might bee holy,
faithfull, obedient, innocent, &c. And
therefore thou wouldest not onely
make me a creature after thine image,
enduing me with right limmes, shape,
forme, memorie, wisdom, &c. Where
thou mightest haue made me a beast,
a maimed creature, lame, blinde, fran-
ticke, &c. but also thou wouldest that I
should be borne of Christen parents,
brought into thy Church by baptism,
and called diuers times by the minist-
ry of the word into thy kingdome be-
sides the innumerable other benefits,
allwaies hetherunto powred vpon mee.
All which thou hast done of this thy
good will that thou of thine owne mercy
bearest to me in Christ & for Christ be-
fore the world was made. The which
thing: as I require straightly that I
should

Should beleue without doubting: so in
 all my needs that I should come vnto
 thee as to a Father, & make my mone
 without mistrust of being heard in
 thy good time, as moſte ſhall make to
 my comfort. Doe therfore to thee deere
 Father I come through thy ſonne our
 Lorde, mediator and aduocate Ieſus
 Chriſt, who ſitteth on thy right hand
 making interceſſion for mee and pray
 thee of thy great goodneſſe and mercy
 in Chriſt, to be mercifull vnto me, that
 I may feele indeede thy ſweet mercie
 as thy Child. The time (Oh deere fa-
 ther) I apoint not, but I pray thee that
 I may with hope ſtill expect & looke for
 thy helpe. I hope y^e as for a little while
 thou haſt left me: y^e wilt come & viſite
 me, and that in thy great mercy wher-
 of I haue neede by reaſon of my great
 miſerie. Thou art wont for a little
 ſeaſon in thine angre to hide thy face
 from them whome thou loueſt, but
 ſurely (Oh redeemer in eternall
 mercies) thou wilt ſhewe thy com-
 paſſions.

passions. For when thou leavest vs.
 (Oh Lord) thou doost not leave vs ve-
 ry long, neither doest thou leave vs to
 our losse, but to our lucre and aduan-
 tage, euen y thy holy spirit with big-
 ger portion of thy power and vertue
 may lighten and cheere vs, that the
 want of feeling to our sorowes may
 be recompenced plentifully with the
 lively sence of hauing thee to our eter-
 nal ioy, & therfore y swarest that in
 thine everlasting mercie, y wilt haue
 cōpassion vpon vs. Of which thing to
 y end we might be most assured, thine
 othe to be marked, for thou saist as I
 haue swozn that I will not bring any
 more y waters to drowne y world: so
 haue I swozne that I will neuer more
 bee angry with thee nor reprocue thee.
 The mountaines shal remoue & y hills
 shal fal downe, but my louing kinde-
 nes shall not moue & the bond of my
 peace shall not faile thee, thus saiest y
 the Lord our merciful redēmer. Dāre
 father therfore I pray thee remember
 euen

(euen for thine owne truth & mercies sake) this promise and euerlasting covenāt which in thy good time, I pray thee to write in my heart, that I may knowe thee to bee the onely true God and Iesus Christ whome thou hast sent: that I may loue thee with al my hart for ever, that I may loue thy people for thy sake, that I may be holy in thy sight through Christ, that I may alwaies not onely strue against sinne: but also ouercome the same dayly more & more, as thy Children doe, aboue all things, desiring the sanctification of thy name. The comming of thy kingdome, the dooing of thy will heere on earth as it is in heauen &c. through Iesus Christ our redeemer, mediatur and aduocate. Amen.

**Another Prayer for remission of
finnes.**

O Gracious God which seekest all meanes possible how to bring thy

thy Childzen in the feeling and sense of thy mercie, and therfore when prosperitie wil not serue: then sendest thou aduersitie, graciously correcting them heere whome thou wilt, shall with thee elsewhere liue so; euer, wee pooze misers giue humble praises and thanks vnto thee (deere Father) that thou hast vouchsafed vs worthe of thy correctiō at this present, heereby to worke that which we in prosperitie and libertie did neglect. For the which neglecting & many other our greivous finnes, whereof wee now accuse our selues befoze thee (most mercifull lord) thou mightest moſte iuſtly haue giuen vs ouer and destroyed vs both in soule and bodies.

But ſuch is thy goodneſſe toward vs in chriſt, y thou ſeemeſt to forget al our offences, and as though wee are farre otherwiſe then wee bee indeed: thou wilt that wee ſhould ſuffer this croſſe nowe laid vpon vs for thy truth and Gospels ſake, & ſo to bee thy witneſſes,

121. *For remission of sinnes.*

nesses, with the Prophets, Apostles,
Martyrs and confessoꝝ, yea with thy
Dearely beloved Sonne Iesus
Christ, to whome thou doost nowe
heere begin to facion vs like, that
in his gloꝛie wee may bee like him
also.

O good God, what are wee on
whome thou sholdest shew this great
mercie? O louing Lorde forgiue vs
our vnthankfulnesse and sinnes. O
faithfull Father giue vs thy holy spi-
rit now to crie in our hearts *Abba* deere
father, to assure vs of our eternal elect-
ion in Christe, to reueale more and
more thy truth vnto vs, to confirme,
strengthen and stablish vs so in the
same, that wee may liue and die in it
as vessel's of thy mercie, to thy gloꝛie
and to the commoditie of thy Church.
Indue vs with the Spirit of thy wis-
dome, that with good conscience, we
may alwaies so answere the enemies
in thy cause, as may turne to their
conuersion oꝝ confusion & our vn-
speakable

speakeable consolatiō in Iesus Christ,
foꝛ whose sake we beseech thee hence-
foorth to keepe vs, to giue vs patience
and to will none otherwise foꝛ deliue-
rance oꝛ mittigation of our misery,
then may stand alwaies with thy
good pleasure and mercifull wil tow-
ards vs.

Graunt this deere Father not
onely to vs in this place: but also to
all other else where afflicted foꝛ thy
names sake, through the death and
merits of Iesus Christ our Lorde. A-
men.

A Prayer for the deliuerance from
sinne and to bee restored to Gods
grace and fauour againe.

O Almighty and everlasting
Lord God which hast made hea-
uen & earth. &c. Oh incōprehensible v-
nitie, Oh alwaies to bee worshipped
most blessed trinity: I humbly beseech
thee

thee and pray thee, by the assumption
and crucified humanitie of our Lord
Jesus Christ, that thou wouldest en-
cline and bow downe the great depth
of thy deitie, to the bottomlesse pit of
my vilitie: Driue from me all kinde of
vice, wickednesse, and sinne, and make
in me a new and cleane heart, and re-
newe in me a right spirit for thy holy
names sake.

O Lord Jesus I beseech thy good-
nes for the exceeding great loue which
Drewe thee out of thy Fathers bosome
into the wombe of the holy Virgin, &
for the assumption of mans nature,
wherein it pleased thee to saue me & to
deliuer me from eternall death: I be-
seech thee (I say) that thou wouldest
drawe me out of my selfe into thee my
Lord God, and graunt this thy loue
may recouer againe to mee thy grace,
to encrease and make perfect in mee
that which is wanting, to raise vp in
mee that which is fallen, to restore to
me that which I haue lost, & to quicken
in

in me that which is dead and should
liue, that so I may become confirma-
ble vnto thee in al my life and conuer-
sation, thou dwelling in mee and I in
thee, my heart being supplied with thy
grace, & settled in thy faith for ever. Wh
thou my God, lose and set at liberty
my Spirit from all inferiour things, go-
uerne my soule and so work that both
in soule and bodie I may bee holy and
liue to thy glorie world without end.
Amen.

A Prayer for the obtayning of Faith

O Mercifull God and deere Fa-
ther of our Lorde and Sauour
Jesus Christe, in whome as thou art
well pleased: so hast thou commaun-
ded vs to heare him, forasmuch as hee
often biddeth vs to aske of thee, and
thereto promiseth that thou wilt heare
vs, and graunt vs that which in his
name wee shall aske of thee: Oe grati-
ous father, I am bolde to beg of thy
mercy

mercie through thy Sonne Iesus
 Chzist, one sparckle of true faith and
 certaine perswasion of thy goodnesse
 and loue towards me in Chzist, where
 through I beeing assured of the par-
 don of all my sinnes by the mercies of
 Chzist thy Sonne, may bee thankesful
 to thee, loue thee, and serue thee in
 holines & righteousness, al the daies of
 my life. Amen.

A Prayer for repentance.

Moste gracious God and merci-
 full Father of our Saviour Je-
 sus Chzist, because I haue sinned and
 done wickedly, and through thy good-
 nesse haue receiued a desire of repen-
 tance, wherto this long suffering doeth
 drawe my hard heart: I beseech thee
 for thy great mercies sake in Chziste
 to worke the same repentance in mee,
 and by thy spirit, power and grace, to
 humble, mortifie and feare my consci-
 ence for my sinnes to saluation, that
 in

in thy good time thou maist comfort
and quicken me through Iesus christ
thy deereky beloved Sonne. So be it.

A Dialogue or communication be-
tweene Sathan and our Con-
science.

S^a. **T**hou hast sinned against God,
therfore thou must die.

Con. Why then died Christ?

S^a. For sinners, but how knowest
thou he died for thee?

Con. Because I am a sinner, and
he is both able and willing to forgive
me.

S^a. I graunt that he is able to for-
give thee: but how knowest thou hee
will?

Con. He would not surely haue dy-
ed if hee would not forgive.

S^a. But how knowest thou that he
will forgive thee?

Con. Because I would faine bee
forgiuen.

S^a. So.

Sa. So would Iudas as well as thou
and preuailed not.

Con. The Scriptures went vpon
Iudas fact which must needes be fulfil-
led, they neuer went vpon mine.

Againe Iudas bare a figure of the
people of the Iewes, which tribe one-
ly fell from Christ when all other ele-
uen tribes of the world did sticke fast
vnto him: I am a poore sinner of the
Gentils, of whome it is written
I will bee exalted in the Gentils.

Sa. If thou be a sinner of the Gen-
tile: yet thou must consider thy sinne
is great.

Con. I graunt, but Christs passi-
on is greater.

Sa. Oh but thou hast sinned very
often.

Con. Tell mee not Sathan what
I haue done, but what I will doe.

Sa. Why what wilt thou doe?

Con. By Gods grace my full pur-
pose is heereafter to take better heeds
and to amend my former life.

Sa. Is

Sa. Is that enough thinkest thou?

Con. What lacketh?

Sa. The fauour of God, which hath cleane forsaken thee.

Con. So God fauoured and loued the world, that he gaue his own deere Sonne, that whosoener seeth him as the Israelites did the brazen Serpent: they shall not perish but haue life euerlasting.

A short & pithie defence of the Doctrine of the holy election and predestination of God, gathered out of the first Chapter of Saint Pauls Epistles to the Ephesians. By John Bradford.

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There is neither vertue nor vice to be considered according to any outward action, nor according to the will and wisdom of man: but according to the will of God.

Whatsoever is conformable thereto, the same is vertue, and the action that

that springeth thereof, is laudable and good, howsoever it appeare otherwise to the eyes & reason of man: as was the lifting vp of *Abrahams* hand to haue slaine his Sonne. Whatsoever is not confor[mable] to the wil of God, that same is vice, & the actio springing therof is to be disallowed & taken for euil, & that so much the moze & greater euil, by how much it is not consonant and agreeing to Gods wil, although it seeme farre otherwise to mans wisdom, as was *Peters* wish of making three Tabernacles, and the request of some which would haue had fire to haue come downe from heauen, vpon a zeale to God, &c. Now the will of God is not so known as in his word. Therefore according to it must vice & vertue, good and euil, be iudged, and not according to the iudgement, wisdom, reason & collection of any man, or of all the whole worlde, if all the Angels in Heauen should take their part.

But

But this word of **G O D** which is written in the canonicall bookes of the Bible, doth plainely set forth vnto vs that God hath of his owne mercy and good will, and to the praise of his grace & glorie in christ, elected some and not all, whome hee hath predestinate vnto everlasting life in the same Christ, & in his time calleth them, iustificieth them, and gloriifieth them, so that they shal neuer perish and erre to damnation finally.

Therefore to affirm, teach & preach this doctrine, hath in it no hurt, no vice, no euil, much lesse then hath in it any enormities (as some doe affirme) to the eyes & Spirit of them which are guided & wil be by the word of God.

That God the eternal father of mercies, before the beginning of the world hath of his owne mercie and good will, (and to the praise of his grace & glorie) elected in Christ, some and not all of the posteritie of Adam, whome hee hath predestinate vnto eter-

shall life, and calleth them in his time, iustifieth them, and glozifieth them, so that they shall neuer perish or erre to damnation: finally that this proposition is true, and according to Gods playne and manifest wordes, by the helpe of his holy spirit (which in the name of Iesus Christ) I humbly beseech his mercie plenteously to giue to mee at this present & for ever, to the sanctification of his holy name by the helpe (I say) of his holy spirit, doe so evidently declare, that no man of God shall be able by the word of God euer to impugne it, much lesse to confute it.

In the first Chapter of the Epistle to the Ephesians, the Apostle sayeth thus: beginning at the third verse.

Blessed bee God the Father of our Lord Iesus Christ, which hath blessed vs with all manner of blessings in heavenly things by Christ according as hee hath elect or chosen vs in him before

before the foundation of the world was laid, that we should be holy & without blame before him through loue, and hath predestinate vs (or ordained vs) through Iesus Christ, to be heires vnto him selfe according to the good pleasure of his wil, to the praise of y^e glorie of his grace, wherwith he hath made vs accepted in the beloved, by whome we haue receaued redemption through his blood and the forgiuenesse of our sinnes according to the riches of his grace, which grace hee hath shed on vs abundantly in all wisdom & vnderstanding & hath opened vs the miserie of his will according to his good pleasure which he purposed in himselfe to haue it declared when the time was full come, that hee might gather together all thinges by or in Christ, as well the thinges that bee in heauen as the thinges that bee in earth euen in or by him: by or in whome wee are made heires being thereto predestinat according to the purpose of him which wor-

keth al things according to the decree
or counsell of his owne will, that wee
w^h hoped before you in Christ should
bee vnto the praise of his glorie in
whome yee also hoped after that yee
heard the word of truth, the Gospell of
your saluation wherein you also belee-
uing were sealed with the holy Spirit
of promise, which is the earnest of our
inheritance vntil the redemption or
full fruition of the purchased possession
vnto the praise of his glorie.

Those be the wordes of *Paul* which
are faithfully translated according to
the verie text in the Greeke out of the
which word of *Paul* we may wel per-
ceiue euerie thing affirmed in my pro-
position, as I wil giue occasion plain-
ly to them that will see it. First that
the cause of Gods election is of his
good will, the Apostle sheweth in say-
ing that it is through his loue, where-
by we are holy & without blame, also
according to the good pleasure of his
will according to his good pleasure
pur-

purposed in himselfe, according to his purpose which woorketh all thinges after the counsell of his owne will.

Secondly that election was before the beginning of the world, the Apostle plainly sheweth in saying that we were chosen before the foundation of the world was laide, and afterwards in calling it the misterie of his will purposed with himselfe, in time to be declared.

Thirdly, that election is in Christ, the Apostle doth so flatly and plainly set it forth, that I neede not here to repeate it. Wee (saith he) are chosen in him, wee are heires by him, wee are accepted by him, wee are gathered together in him, &c.

Fourthly, that election is of some of Adams posteritie, and not of all: wee may plainly see it if we consider that hee maketh the true demonstration of it beleeuing, hoping, and hauing the ear-
nest

ness of the Spirit. In whome yee hoped (saith he) after ye heard the word, &c, in whome ye beleueed were sealed by, &c. Againe in attributing to the elect forgiveness of sinnes, holynesse, blamelesse living, being in Christ, &c. That wee should be holy (saith he) &c. Wee haue receaued forgiveness of sinnes, &c. Who seeth not that these are not common to all men? All men haue not faith saith *Paul* else where. None beleueed (saith *Luke*) but such as were ordained to eternal life. None beleue but such as bee vnborne of God. None beleue truely but such as haue good hearts, and keepe good seede to bring forth fruites by patience.

So that it is plaine (saith beeing a demonstration of Gods election to them that bee of yeares of discretion) that all men are not elect because all men beleue not: For he that beleueth in the Lord, shall be as mount *Sion*, that is he shall neuer be remooued.

ned. For if hee be remooued, that is finally perishe: surely he neuer truly beleued. But what go I about to light a Candle in the cleere Sonne light, when our Saviour plainly saith that all bee not chosen but few: many bee called (saith he) but few be chosen. And in the second chapter to the *Ephesians*, the Apostle plainly saith that the great riches of Gods mercie through his exceeding great loue, hath saued them before their parents & many other gentils, which were excluded from christ, & strangers from the promise, hopeles, Godlesse &c. Where through we may be occasioned to crie, oh the depth of the iudgements of God which is iust in all his dooings, & holy in all his workes, extending his mercy after his good pleasure & will aboue all his workes.

Fiftly that God hath predestinat these, thus elected vnto everlasting life in Christ, the Apostle doth also in the words before written, declare in saying, and hath predestinat vs through
Jesus

Jesus Christ to bee heires vnto himselfe. Againe, by him (saith he) yee are made heires and predestinate to the praise of his glory. So saith the Apostle else where, whome he hath predestinate, them he hath predestinat to bee like fashioned vnto the shape of his Sonne. And Christ therefore saith reioyce in this, that your names are written in heauen.

Sixtly, that the end of election is to the praise of Gods glorie & grace: the Apostle sheweth heer, in saying, we are predestinate to be holy & without blame before God. ec. in saying, we are predestinat, to the glory of his grace & in saying also, vnto the praise of his glory: so that nothing can be moze manifest.

Seauenthly, that predestination is not without vocation, in Gods time & iustification, the Apostle heere doth teach in blysing vs to the consideration of hearing the word of truth, beleuing and receauing the holy spirit, remission of sins, ec. In whome
(saith

(saith he) ye haue hoped, after that he heard the word of trueth. &c. Againe, by whome ye haue redemption, that is, remission of sinnes through the shedding of his blood. &c,

Also he hath in his full time declared the misterie of his will &c. Vnto *h* Rom. the Apostle sheweth it moste manifestly in saying whome he hath predestinate, them he calleth: whome he calleth, them he iustificieth. Whereby we may see that predestination or election is not vniuersall of all: for all be not iustified.

Eightly and last of all, that election is so certaine, that the elect and predestinate to eternall life: shall neuer finally perish or erre to damnation, the Apostle doth here also verie plainly shew in saying: that they are predestinate to the praise of Gods grace, he saith not to the praise of his iustice, to the praise of his wisdom, to the praise of his power (although he might moste truely say so) but he saith

saueth to the praise of his grace, which
were not grace if there were any re-
spect at al of works on our behalfe, for
then were grace not grace. If there
should be any condemnatiō of the elect, &
predestinate to eternall life: it must
needes bee, because of their sinne, but
where were the praise of Gods grace
then which is the end Gods election?
Shall wee not by this meanes make
Gods election without an end and so
without a head, and so no election at
all, as some would haue further then
they elect themselves? Let such
feare they shall not finde the benefitte
of Gods election: because they seeke
it as the Isralites did, and not as the
elect, which not onely finde it but also
doe obtaine it. The other are blinded,
as it is wrytten. God hath giue them
the Spirit of vnquietnesse, eyes that
they should not see, and eares y they
should not heare, euen to this day, &c.

Againe, hee sheweth the certaintie
of Saluation to them that bee elected,

in saying that they bee accepted in the
beloued: once accepted and beloued
in Christ & euer beloued, for whom
he loueth hee loueth to the end. And
Gods giftes are such that hee cannot
repent him of them. And therfore saith
Christ I know whom I haue chosen,
attributing to election, the cause of fi-
nall perseuerance. By which thing
Judas was seene not to be elected to e-
ternall life: although hee was elected
to the office of an Apostle as *Saul* was
elected to the office of a King. Which
kinde of election is to be discerned in
reading the Scriptures: from this
kinde of election the which I speake
of now, that is from election, to eter-
nall life in Christ. Thirdly he sheweth
the certaintie of saluation of the elect,
by calling them heires. For if we bee
heires of God: then are wee fellows
heires with Christ to be afflicted & glo-
rified with Christ, and therefore saith
he, according to the decree of his own
will. For he calleth it a decree of coun-
sell

sell which shal stand, as *Esay* saith, the counsel of the Lord shal stand. Fourthly hee sheweth this certainty, by saying that they are elect & predestinate to the praise of Gods glorie, which we should more care for then for the saluation of all the world. This glorie of the Lord is set forth as well in the that perish and are reprobates, as in the elect, and therefore S. Iohn bringing in the place of *Esay*, speaking of the reprobate saith, y^e *Esay* spake y^e when he saw the glorie of the Lord. This glorie of the Lord to be set forth by vs, is a great mercie & benefit of god. I am assured y^e if the very devils & reprobates did not repine heereat, but were thankfull that they might be ministers in any point to set forth Gods glorie: I am assured (I say) that they should finde no hel nor torments.

Their hel and torments cometh of the loue they haue to themselves & of the malice, enuy, & hatred they haue against God and his glorie.

Let

Let them tremble & feare that may
not away with the glorie of the Lord
in election and reprobation.

Let not their eyes bee euill because
God is good, and doth good to whome
it pleaseth him, wrong hee doth to no
man, nor can doe, for then hee were
not righteous and so no God. He can-
not condemn the iust, for then were he
vntrue because his word is contrarie.
He cannot condemne the penitent and
beleuer, for that were against his
promise: let vs therfore labour, studie,
crie and pray for repentance & faith,
& then cannot we be damned: because
we are the blessed of the father before
all the worldes, & therfore we beleene
& therfore we repent. And for asmuch
as it pertaineth to vs which be with-
in, to see and to speake of those thinges
which are giuen vnto vs of God in
Christ: let vs labour heereabouts, &
leauethat be without to the Lord,
which will iudge them in his time.
The Apostle prayeth for the Ephesians,
for

for none other wisdom and reuelation from God, then whereby they might knowe God and haue their mindes illumined, to see what they should hope for by their vocation, and how rich the glorie of his inheritance is vpon his saintes. Further the this I thinke is vnseemely for vs to search vntill we haue sought out, how rich Gods goodnesse is and will be to vs his Children. The which we can neuer doo, but the more we goe there abouts & the more wee taste his goodnesse: the more wee shal loue him and loath all thinges that displease him. This (I say) let vs doe, and not bee to busie bodies in searching the maiestie and glorie of God, or in nourishing in any wise the doubting of our Saluation, whereto wee are readie enough, and the Deuill goeth about nothing else so much as that, for by it wee are dull to doe good to other, wee are so carefull for our selues. By it, wee are more dull to doe good to our selues, because

because we stand in doubt whether it profiteth vs or no. By it wee dishonour God, either in making him as though hee were not true, or else as though our saluation came not onely and altogether from him, but hanged partely on our selues. By it the Deuill will bring men at length to dispaire and hatred of God. Doubt once of thy saluation and continually therein: and surely hee then will aske no more. It was the first thing wherewith he tempted Christ. If thou bee the Sonne of God, &c. It is the first and principallest Dart hee casteth at Gods elect. But as hee preuailed not against Christ, no more shall he doe against any of his members, for they haue the Shield of faith which quencheth his fierie Dartes, they praise God night and day, how then should they perish? The Angell of the Lord pitcheth his tentes round about them, how then shall Satan preuaile? They are bozne in the handes of the Angels
least

least they wold hurt their feete at any
stone. God hath giuē cōmandemēt to
his Angels ouer thē. The Angels are
ministers vnto thē. Their names are
writtē in y^e booke of life, & therfore chriſt
had thē reioyce as Paul doth y^e Philippians,
for nothing shall separte them
fro the loue wherewith God loueth thē
in chriſt Iesu who saith y^e it is imposs-
ble for thē to erre finally to dānation,
for hee is their light to illumine their
darkenes. They are giuē to thē to kēp
& he is faithfull ouer al Gods childzen.
He saith y^e he wil keep them so y^e they
shall neuer perishe. After they beleue
they are entred already into enerlast-
ing life. Chriſt hath set thē there alre-
die, he hath cōmitted thē into his Fa-
thers hāds by prayer, which we know
is sure & therfore death, hel, deuils, nor
al power, sins nor mischeffe, shall ne-
uer pull vs out of our heads handes,
whose mēbers we are, & therfore recei-
uing of his spirit as we doe, we cānot
but bring forth y^e fruits therof, though
now

any now & the y flesh faile vs. But y Lord
 t to euen our Lord bee praised which is
 are moze strōg in vs the he which is in y
 are world: hee alwates putteth vnder his
 rife hand y welie not stil noz shal doe as y
 ili- reprobate, whose pittie is as y moz-
 em- ning dew, sone come & sone gon, and
 the therfore they cānot cōtinue to the end
 off- Cānot: no they wil l not if they could,
 n, because they hate god & his glorie and
 eir therfore al mē y seeke it o: set it fō:th:
 dep wheras the elect loue al men & seeke to
 en. doe al mē good in god, suspēding, their
 eg iudgemēts of others, y they may stād
 ue o: fal to the Lord & not to the. Whitherto
 R- out of this one place of Paul to y Ep.
 re If y matter of election & predestinatiō
 a- be so fully set fō:th, to gods glory & to
 w y cōfort of his church: how may wee
 o: suppose is the matter set fō:th in the
 e, whole body & bookes of the canonical
 s, Scripture whereto I had rather send
 ri, the (good reader) with this cādle light
 ot which I haue now giuen the, then in
 h a matter so manifest to make moze a
 w doe then needeth.

AN

Another treatise of election and free will. *By Iohn Bradford.*

That there is and alwaies hath been with **G D** euen before the worlde was made, an election in **Ch**rist of all those that shall bee saued: many places in the **S**criptures doe teach, as to the Eph. 1. Rom. 8. 9. 11. 1, Thes. 1. Ma. 20. 22, 24. Mar. 1. Tit. 1 Aet. 13. Phillip. 2. Lu. 10. 18. Apocal. 3. 13. 17. 21. 22. Iohn. 6. 8. 10. 13. 17. And almoste euerie where in the new Testament. In no case therefore it may bee denied of any that is **G**odly, although hee cannot attaine to **G**ods wisdome, Justice, and merrie in it, so that were to see **G**ods soze-parts. We must graunt it therefore because the word of **G**od doth not onely teach it: but also it standeth with the verie nature of **G**od that to him not onely men: but all thinges also that haue been or shall bee soe ever in all creatures, are not onely certaine, but so certaine,

certaine, y they cannot but bee according-
dingly, and serue his prouidence, soz
else God were not God if any thing
hath bin o2 could be wout his know-
ledge yea certaine knowledge: which
knowledge in God may not be sepe-
rated of any man from his wisdome,
and so not from his will, except we
would make two Gods: as did the
Maniches, one the Autho2 of al good,
and another the Autho2 of all euill:
both which (say they) were eternall
and without beginning. Which their
opinion is diuinish and against the
word of God most manifestly, which
affirmeth in many places that there
is no more Gods but one, o2 any other
that haue power to doe good o2 euill
absolutely, o2 of themselves. But least
some men which are to curious shold
heere-out gather, that then all things
come by fatall necessitie, as the Stoicks
thought, o2 by compulsion and coac-
tion as other thinke, and therfore say
they, all Gods precepts requiring y
which

which we cannot doe are in vaine: I thinke it good to speake some thing heereof.

First the Stoikes opiniō is to be condemned as concerning fatall necessitie, for that it tieth & bindeth God to the second causes, & maketh him which is a most free agent, bound and tyed, so that hee cannot worke, but as the second cause mooueth him. For they did imagine a perpetuall connexion and knitting together of causes by a perpetuall order which is contained in nature, where as wee should certainly knowe that it is God which is the ruler & arbiteter of all things, which of his wisdome hath foreseen & determined all things that he wil doe, & now of his power doth in his time put the same in execution, according as hee hath decreed with himselfe.

Heerein to tarrie any longer I neede not, for that I thinke there bee none now which be of this opinion, to attribute thinges to Fortune, a
word

word vnseemely for Christians.

Secondly that all thinges are done by coaction or compulsion is false and out of Gods pꝛouidence and pꝛedestination cannot bee gathered or maintained, for there must be a difference put betweene necessitie & constraint. All thinges that haue been done, be or shalbe in consideratiō of Gods pꝛouidence, as it is with God are of necessitie, but yet not of compulsion or constraint. As for example, you shall see y^e necessitie is one thing, & constraint is another thing. God is good of necessitie, but who now wil say then that he is so by coaction or inforced thereto? The deuil is naught of necessitie, but not by coactiō. Good mē do wel of necessitie, but not of compulsion. Wicked men doe euill of necessitie but not of constraint. A thing that is don willingly, is not to be saide to be done by constraint. God is good willingly, but not by compulsion. The Deuill is naught willingly, but not of inforcing God

If *Adam* had bin ruled heerby then he had not eaten y^e apple, for in that he obeyed not the word of god, which hee knew, easely wee may perceiue, that he did not eate the apple to c^obey gods providence which he knew not.

So that euident it is, *Adams* fall to be sin & euil, & he himself with the serpent to be the autho^r thereof god not allowing o^r approuing y^e euil, which is to be cōstrued according to y^e wil of the doer, which wil in *Adā* was naught, although the action God turned to serue his providēce, therby setting fo^rth his wōderful wisdom, power & goodnes wherat we ought rather w^o reuerence to wonder, then by wādering further then becometh vs, to cal into questioⁿ, why god did so: which why: no mā is able to vnderstād, & therfore we sho^uld bid our busie bzaine sit down, & not cōuet againe to be like to God as *Adam* did, & therfore he fel so foule as he did.

For the second mans state: I meane befo^re his fal, & his state now: thus let vs thinke, namely y^e God made man after

after his image, y^e is, endued mā w^{it} h
 a soule immortal, wise, righteousnes &
 holy: for y^e image god is not cōcerning
 the body which mā hath cōmon w^{it} the
 beasts of y^e earth: but it is from aboue
 & of Gods b^{re}athing. So y^e *Adā* trans-
 gressing Gods p^{re}cept, did not accor-
 ding as he shold & might haue don: but
 according as he shold not haue don &
 might haue auoided if y^e he had not re-
 ceaued the perswaūon & counsel of the
 serpent. Which God permitted him to
 do, therby to declare y^e perfect iustice,
 wisdom & holines, is not nor cānot bee
 in any creature, which is not God also.
 & therfore ch^{ri}st being God was made
 man, y^e in mā there might be this per-
 fection & iustice which is in Ch^{ri}st our
 Lord, & in *Adam* we could neuer haue
 had. Which wisdom of God we shall
 ioyfully one day behold, if we wil now
 restrain our busie b^{re}aine & curiosite scō-
 lering further then we shold doe.
 But to retorne againe: *Adam* (I say)
 being made after gods p^{re}image, which
 he receiued for vs al. to haue de. i. ued y^e

same vnto vs all by natural propagation, by transgressing the commandments, lost & mangled so the same Image of God in himselfe and in vs all, & for immortallitie came death, for wisdome came foolishnes, for righteousness came vnrightheousnes, for holines came corruption, concerning Gods iudgement and in Gods sight, although there remained in him, concerning mans iudgement & the sight of the world, life, wisdome, righteousness and holinesse: they which all wee by propagation doe from our mothers wombe receiue, so that we may well see our state now to bee farre from that state, we had before *Adams* fall, and therefore Gods law requireth nothing of vs but that which was in our nature before the fall, which wee see impossible for vs to pay accordingly, and yet God not vniust, in that hee asketh of vs nothing therby but the selfe same thing which hee gave vs in our creation. The Law then and the
the

the precepts of **GOD** were giuen also for the sal of man, not that man should thereby get life, and the thing which was lost by sinne (for the blessed seed was promised for the recouering hereof, and to him that pertained) but that man by it might know sinne, & what hee had lost, thereby to desire more deeply the promised seede by whome as we be receiued, so our evils be not imputed, and that wee being renewed by his holy Spirit: and new seede, should as new borne Babes desire, and by will begin to doe the lawe of **GOD**, which after our deliuerance forth of this corrupt bodie and man of sinne by death, we shall without allet failly accomplish, and at the length receaue the bodie, to bee spirituall (as Paule saith) and holy, readie to obey and serue the Spirit, as an helper rather then an hinderer. Oh happie day when wilt thou appeare?

By this which I haue already spoken: I thinke the dilligent Reader

may see how that there is election of Gods children, & how that Gods providence stretcheth it selfe to all things, so that all thinges in respect thereof come of necessitie, but yet nothing therby to be don by constraint and enforcement, where through God is seen to be the autho: of all thinges & yet of no euil o: sin. The state of man before his fall & after, with the cause of Gods law & precepts giuen to man, I haue b:iefely touched. Now it resteth that I should speake something of free wil what it is, & how far we may graunt that man hath free wil. That this may bee vnderstood as I would haue, the end wherefo: God gaue his lawe to be considered, namely not fo: man to get thereby eternall life which appertained to y^e promised seed, but to shew man what sin is and what by sin hee lost, that he might by his vnabilitie be d:riuen to desire of verie necessitie, the promised *Messias*, and so by him to receiue the Spirit where through being regene-

regenerate, he might learne to loue the
lawe, to take it as a directorie & rule to
live by, and to hedge in his old man
from controllingt his geere (I say) as
we would haue it considered, if we will
vnderstand mans freewill, so would
we haue this marked, namely the diffe-
rence betwixt the life which wee lost
in our first creation, and now haue by
birth befoze regeneration. In our first
creation we had a life, not onely with
the creatures, but also with God:
which life vtterly *Adam* lost, as hee
relateth by the running away, to hide
himselfe from God. And this hee lost
for vs also as well as for himselfe, in
respect wherof the scripture calleth vs
dead. Concerning this life therefore
that is with God, wee haue no will at
all, much lesse any free wil. For howe
can a dead man haue any will? The
will therefore wee haue, is onely for
this life & with men. y^e is, it is not good
& free but in respect of men: & in this
life in respect of God and liueth with
him,

him, all our will is as wee are even dead, yea and the will wee haue for this present life, if a man wil consider the God of this worlde, and how wee are his slaves by birth and continually till wee bee regenerate, & how ready our affections are to serue his purpose, I thinke none will say otherwise, but that mans will vnregenerate is none otherwise free, then pleaseth his maister, who must needes serue our God spite of his head, and therefore all to bee done by Gods prouidence, (as I said before,) without any imputation of euil to our good and moste holy father. Yea but (saith one) what free will hath a man that is regenerate? This wil I briefly shew when that I haue spoken of iustification, the which proceedeth from regeneration, from whome we may discerne it, but not deuide it, no more then heate from the fire.

Iustification in Scripture is taken for ~~the~~ forgiveness of our sinnes, and consisteth

consisteth in the forgiveness of our
sinnes. This is onely Gods worke
and we nothing else but patients, and
not agents. After this worke in re-
spect of vs and of our sence, commeth
regeneration, which altogether is
Gods worke also. For as to our first
birth we bring nothing, bring quoth
I: yes we bring to let it many things,
but to further it nothing at all, so doe
wee bring nothing that can helpe to
our iustification: as *S. Augustine*
full wel saith, he that made thee with-
out thee, shall he not iustifie thee with-
out thee? which the Papists haue
perverted, reading it affirmatiuely
without interrogation, as though we
brought something to our iustifying,
whereas it (I meane iustification) is
a much more excellent work then the
worke of our creation, and therefore
to arrogant are they, which will not
giue all to God in it, as they doe in
their creation. Good men flee from
that pride, and are content to giue no
lesse

lesse to God, (iustifying and regenerating them) then they doe to their Parents for their first generation. Afoze wee bee iustified and regenerated of God, wee are altogether dead to God and to all goodnesse in his sight, and therefore we are altogether patients, till God haue wrought this his onely worke, iustification and regeneration.

Which worke in respect of vs and our imperfection and falles, in that it is not so full and perfect but it may be more and more: therefore by the Spirit of sanctification, which we receiue in regeneration as the Seede of God, we are quickned to labour with the Lorde, and to be more iustified, that is by faith and the fruites of faith, to our selues and others to declare the same, and so to increase from vertue to vertue, from glozy to glozy, hauing alwaies neede to haue our feete washed, although wee bee cleane notwithstanding.

How to the question: A man regenerate which wee ought to beleue of our selues, I meane that wee are so by our baptisme, the Sacrament thereof requiring no lesse faith: a man (I say regenerate) that is borne of God, hath the spirit of God. And as a man borne of flesh and blood hath the spirit thereof, whereby as hee can stirre vp himself to doe more & more the deedes of the flesh: so the other can by the spirit of God in him, stirre vp in himselfe the giftes and graces of God, to glorifie God accordingly. Now bee it heere let vs marke, that as the old mā is a perpetual enemy to the new borne man: so accordingly to his strength, the woꝝkes of the new man are lettēd and made vneffectuall. Therefore God hath taught vs to pray, and promised his helpe which he commonly in manner giueth by the Crosse, whereby the old man is weakened & the new receiveth strength more & more, desiring a dissolution & an vtter destruction of the
old

old man by death, that it might goe to God from whence it came, and to his home euen heauen, where in the last day it shal receaue the old *Adam*, now so schooled, that it will neuer more bee but a most faithful friend to serue and praise the Lord for evermore.

Thus haue you heard, what free will the regenerate children of God haue, for whose sakes the Gospel and sweet free promises are giuen, and to the regenerate new man they properly doe pertaine, as dooth the lawe with all comminations, and the conditionall promises (I meane promises hanging vpon condition on our worthines) pertaine properly to the olde and vregenerate man, so that when he kicketh, he must by them bee bridleed and kept downe: when the inward man would be comforted, hee must haue not the lawe nor her comminations and conditionall promises, but the Gospel and her moste sweet free promises. So shall wee walke neither
on

on the right no2 on the left hand, but
keepe the right way to heauen-ward
euen Christ our Lord and Captaine
as his Souldiers, seruants, and liuely
members, neither dispairing no2 car-
nally lining, but fearing & reioycing
as is appertaining, which God graūt
for his mercies sake. Amen.

And thus my dearely belooned, I
haue sent to you briesfelie my minde
heerein according to your desire. Be-
cause I had little time, & many other
lets. I shall heartily pray you to take
this in good parte, and with the more
indifferencie and attention to reade
it, for my desire was to write fully &
speedily, therefore it perchance hath
the more obscuritie and desireth a
friendly Reader, construing all to
the best, and brotherly admonishing
whers cause may appeare.

A bresfe

A breefe Somme of Election and Pre-
destination.

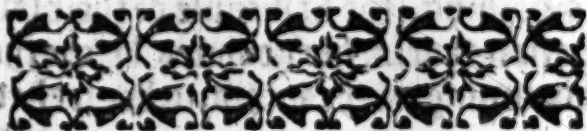
GODS soze sight is not the cause
of sinne oꝛ excusable necessitie,
to him that sinneth. The damned
therefoze haue not noꝛ shall haue any
excuse because God soze seeing their
condemnation thzough their owne sin,
did not dzaine them as hee dooth his e-
lect, vnto Chzist: but as the elect haue
cause to thanke **G**OD foꝛ euer foꝛ
his great mercies in Chzist, so the o-
ther haue cause to lament their owne
wilfulnesse, sinne and contemning
of Chzist, which is the cause of their
reprobation, and wherein wee should
looke vpon reprobation, as the one-
goodnesse of **G**OD in Chzist is the
cause of our election and saluation,
wherein we should looke vpon Gods
election. He that will looke vpon god
oꝛ any thing in God, simply and bare-
ly as it is in God, the same shall bee
Marke

Starke blinde: who can see Gods goodnes as it is in God? Who can see his iustice as it is in him? If therfore thou wilt look vpon his goodnes, not onely looke vpon his woꝝkes, but also vpon his woꝝd, euē so if y^e wilt look vpon his iustice doe the like. When shalt thou see that election is not to be looked on but in Chꝛist, noꝝ reprobation but in sin: When the second cause is sufficient, shold not we thinke y^e they are to curious that will run to search the first cause, further then God dooth giue the leaue by his woꝝd? The which first cause, because they cannot comprehend, therfore doe they denie it. God be mercifull vnto vs soꝝ his names sake, and giue vs to lone and liue in his truth, to seeke peace and pursue it. Because God of his goodnes, soꝝ the comfort of his children, and certainty of their saluation, dooth open vnto the something, the first cause of their saluation, that is, his goodnes before the beginning of the woꝝld, to bee looked vpon

upon in Christ, a man may not therefore be so bolde as to wade so in condemnation further then God revealeth it. And for asmuch as hee hath not revealed it but in sinne: therefore let vs not looke upon it otherwise. Seeke to be deliuered from sinne and feare not reprobation, but if thou wilt not: thou shalt finde no excuse in the last day. Say not but thou art warned.

TO the former Meditations and prayers, for your further comfort and Godly exercises, you may ioyne those moste Godly and comfortable Meditations which are annexed to his Booke, lately Imprinted against the feare of death.

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A treatise of election and free will.

A summe of Doctrine, of election and Predestination.

Godly



G O D L Y
M E D I T A -
T I O N S,

Made by the faithfull
Seruant of God, Iohn Brad-
ford Preacher, who was burnt
*in Smithfeeld for the true
testimony of Iesus
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